



1507/1825.



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A

Case of Conscience,

Propos'd to, and Decided by

Forty DOCTORS

OF THE *Gardner*

Faculty of Paris,

In Favour of

JANSENISM.

As also, what has been done on this occasion by the Pope, Arch-Bishop of *Paris*, and the King.

Together with a Collection of Records, containing what former Popes, and Prelates have done and Writ, concerning the *Fact* of *Jansenius*, and some of the fam'd Books, of his Party, abetted in the Case.

With some Remarks upon it, proper to clear this whole matter.

Printed for *A. B.* Anno Dom. MDCCIII.



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THE P R E F A C E,

Relating to the
Case of Conscience.

THE noise, this Case of Conscience has lately made in France, made me apply my self to a Friend in Holland, to procure me a Copy of it, as also of such Papers, as had been published for, or against it. When they came to Hand, and I had read and considered them all, I thought it could not but be well taken by all Persons, who are concerned for the Peace of the Church, to see the Practises of a Schismatical Party Authentically lay'd open in their own Writings, and the Methods of the Church and State to suppress it, as Authentically displayed too in their Decrèes against it.

For this Reason I have faithfully done out of the French into our English Tongue, The decided Case with the names and Quality of the 40 Sorbon Doctors concerned; that every one may see, what the Case is, and what the Reasons and Authorities are, those Gentlemen grounded their Decision upon. You will find almost at every Paragraph of moment in the Case, a reference to the Bulls, and Briefs, which are there spoken of, and which are Printed at large here, and you are desir'd to Read, after having Read the respective Paragraph, that by comparing the one with the other, you may Judge of that Conformity to the Church, that Party pretends so much to, and Seldom practises. You

The P R E F A C E.

will also find there little Italic Letters set over words in the same Character, which referr you to some Remarks Printed at the End of this work, which I am perswaded will contribute to let you into the Merits of the cause, and clear some points, we are not here, (for what Reason I know not,) not yet thoroughly acquainted with.

Next follows a smart and home Piece, showing the the Opposition of this Decision to the censure of the Clergy of France. 4. Sept. 1700. and after it a Denunciation of this Decision to the Prelates of that Kingdom, much to the same purpose, and of the same stile. Then come three Dialogues, the first shewing the Advantage the Sorbon may, (and I hope will) draw from this occasion. The Second, the confidence and mistakes of the Party, as to their interest in that Famous School. The Third, the difference in Pere Alexander's conduct, when Writing Church-History, and when Solving Cases. Lastly a Letter addressed to the Jesuites. As to this Letter I was in some Suspence, whether it was owned by the Party or no; but when I found it was owned in the Narrative of their affairs Printed at Amsterdam by Lorme, to whom the Managers of their Interest there sent some Copies of it, I had no further difficulty to give it a place here. It seems the product of much passion for, and against some men, and minds me of that of Monsieur Arnauld in the Case of the Divines of Douay, and if I be not mistaken in the stile, may come from him, who inherits his double Spirit. What harm it does his supposed Adversaries, let his Friends judge.

Now whereas the Bishops of Meaux and Chartres, and other Prelates of the Realm, as also the Arch-Bishop of Mechlen in Flanders, spoke high against the Decision of the Case, and represented their thoughts of it to the King (and as it seems to the Pope too) it was thought fit that the Apology of the 40 Doctors should pass the Press, but it was seized there, and the Printer Fined. Finding then that things were like to grow worse

The PREFACE.

worse, several of those Gentlemen thought it Expedient to appease his Eminence by an early Submission, which his goodness graciously admitted of, as appears by his Ordinance, and their Act, both here Printed at large. What is very Remarkable in the First, besides his goodness to them, is, that he not only Condemns the Decision, as contrary to the Constitutions of Popes, as tending to revive doctrines formerly Condemned, but also as favouring the Doctrin of Equivocation, mental restriction, and even Perjury it self, (which the Party will certainly never agree to,) then as to the Papers against the Decision, he censures them too, as Injurious, scandalous, and utterly destructive to Christian Charity, (which they will make less difficulty to Subscribe to, then the Formulary of Alexander the VII.) In the Act of Submission it is very observable that Dr. Sarasin declares he did not sign the Decision, though his Name be printed to it, and had been so for four monthes before, during which time, he thought fit to keep a respectful Silence, and let it try it's Fortune.

On the Fifth of March out comes the Kings Arrest in Counsel, to put a stop to the heats on both sides, and forbids any more Writing for, or against this Decision, all injurious Language, or Names of Party, as those of Heretick, Jansenist, Semipelagian, &c. and thus it seemed as it were a drawn Battel on both sides, and the loss much the same.

But on the 7th of March, down comes a Bull from the Pope, and two Briefs, bearing date the 12th of February, 1703. The Bull Condemns the Case and it's Decision, and the Briefs, both that the King, and that to his Eminence, are as Earnest and Severe against the Doctors, and their cause, as can be well imagined. they are Printed here at large, that you may fairly see; every man of Sense has not such soft thoughts of their Innocence, and Integrity, as some nigher home Entertain of that Party. And whereas the Popes Brief charges the Case it self, to renew Pernicious Doctrin, to favour the Heretical Tenents of Jansenius,

to

The PREFACE,

to elude the Constitutions of Popes by captious subtilties, I have Printed, as I said before, the Constitutions and Decrees of Popes, which are so treated in the Case, and in my Remarks made it plain, the Pope is not much mistaken as to this matter of Fact. As to the conduct of the Arch-Bishop since the receipt of his Brief, I have heard, and so can say nothing; as to the Kings, it appears by his banishing Monsieur Du Pin into Poitou, and Monsieur Bourlet to Quimpercorentin, Petitpied to Beaune in Burgundy, Gueslon to Valence in Dauphine, and the displacing some Professors from their Chairs, that he lays the thing to heart, and is like to do so, whilst that Party disputes Obedience to the Church and State.

All this the Popes Nuncio gave him a full account of, and also of the Arrest in Counsel. The Pope in his second Brief (Printed also here), bearing date the 10th of April, thanks and commends the King for, and exhorts him to proceed in his just severity, seems less satisfy'd that he and the Bishop were content with the bare submission of 28 Doctors, and not at all satisfy'd with some words of the Arrest, which seem to imply an equal prohibition to write or act for, and against Jansenism; this he will not allow to be his Majesty's meaning, and brings such a reason for it, as will convince any, much more the most Christian Son of the Church.



THE

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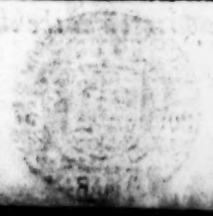


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SETTLED

A
CASE
OF
CONSCIENCE
Decided by Forty DOCTORS
OF THE
Faculty of Paris :
With some
REFLECTIONS
Upon their
DECISION.

Printed in the Year MDCCIII.



A LETTER

Of M*** Canon of E. to M***
T. D. A.

S I R,

I Send you here a Case of Conscience lately solv'd in such a manner, by several Doctors of Sorbon, all Men of Parts and Places, as you must be well pleas'd with. I have heard you often say, that you have in your

* In the second Edition they chang'd that rude word into sorts of People. parts some * Foolish People, who oppose themselves to the good Doctrine, and cry down some Learned, and devout Priests,

whom they make pass for Janse-
nists; on pretext, that they teach and practise what is laid down in the Case. I hope, Sir, you will take it kindly, that I imparted this Piece to you, which those, who are vers'd in such matters, have a great value for; and that you will make right use of it, to silence such as dare tax with Novelty and Suspicion, what so many able Men approve and authorize. I am with all possible esteem,

S I R,

Wholy yours,

S. A. C. D.

N. B. The great Letters Indented in the Case, refer to the Bulls and Briefs about the respective matters, and the little Italic Letters refer to an Advertisement which contains Notes upon every remarkable point of the Case, and is Printed at the end of this Book.



A

Case of Conscience,

*Propos'd by a Confessor in the Country,
concerning an Ecclesiastick under his
direction, decided by several Doctors
of the Faculty of Paris.*

A Confessor has heard the Confessions of an Ecclesiastick for several Years in a Town far off, and judg'ing him to be a Man of God, gave him Absolution without any difficulty at all, as to his Doctrine and Principles. Of late he began to feel *some* upon his account, because some other Ecclesiasticks told him his Penitent was a Man of *Novelty* and *Singularity* in his Principles. The Confessor, who knows, Absolution ought not to be given to an Ecclesiastick, who entertains *obstinately* ill Principles in matter of Religion; but who also knows, that none ought to be condemn'd *unhear'd*, thought, he ought to Discourse his Penitent upon this matter elsewhere, than in the Confession-Seat. Accordingly he made

A 2

him

him a visit, and told him the complaints of those Ecclesiasticks, and he, (the Penitent,) sincerely laid his Principles open to him. Now whereas the Confessor does not take himself to be knowing enough, to determine of the *Novelty*, or *Singularity* of these Principles, nor to judge *with certainty* whether they are those, which the Church has condemn'd, he takes the liberty to lay them before the Doctors of the *Sorbon*, and earnestly desires they would declare, whether these Principles are *New* and *Singular*, and whether condemn'd by the Church or no; In fine, whether they be *such*, that the Confessor must oblige his Penitent to relinquish them, before he proceed to hear his Confession for the future. The suspicions against this Ecclesiastick, and the replies he makes in his own justification, are as follows.

I. I acquainted him that these Ecclesiasticks suspected him to hold *ill* Opinions, as to the *Five* propositions condemn'd by *Innocent* the Tenth, and *Alexander* the Seventh. He protested *Conf. A.A.* to me, that he condemn'd them, **89** and that he has ever condemn'd them *entirely*, and *without reserve*, in all the *Senses*, which the Church has condemn'd them in, and even in the sense of *Jansenius*, in that manner in which our Holy Father



ther Pope *Innocent* the Twelfth
 has explain'd them in his Brief *Vid. Brief.*
 to the Bishops of the Low-Coun- *B. B., 102*
 tries. He has Sign'd the Formu-
 lary *in that manner*, when it was requir'd
 of him so to do, and he shews his Certifi-
 cate of it under the hand of the Grand-
 Vicar of *my Lord Bishop of N—*

As to the *Fact* of *Jansenius*, whereas no-
 thing but Malice or Ignorance
 can pretend, according to an Or- *Vid. Brief.*
 dinance of Monsieur *Perefixe*, *C. C. 94.*
 that the Church requires the
same Belief of the *Fact*, as of the *Right*.
 He owns he has not the ^(a)*same* Belief for
 the Decision of the *Fact*, as for that of the
Right, in the condemnation of those Propo-
 sitions: But he Believes, that it is enough for
 him to have a submission of *respect*, and
silence towards what the Church has de-
 cided, as to this point of *Fact*; and that,
 whil'st he cannot be ^(b)*Juridically* convicted
 to have maintain'd any of the condemn'd
 Propositions, he ought not to be molested,
 nor his Faith suspected, seeing the late Pope
Innocent the Twelfth forbids *that* by a Brief,
 which the Clergy of *France* have lately Au-
 thoriz'd in their last Assembly. After this I
 propos'd to him other difficulties, which
 those Ecclesiasticks fram'd against his Doc-
 trine, and he Answer'd, That,

II. As to the points of Predestination and Grace, he is perswaded, that the *first* is the *free* Gift of God, and antecedent to the Prevision of Merits, and that the (c) *other* is efficacious by *its self*, and necessary to every work of Piety ; for having studied Divinity, he has convinc'd himself, that such is the Opinion of St. *Austin*, whose Doctrine, in the Questions of Grace, the Popes and Church of *Rome* require us to follow, and stile his Opinions, *Tutissima & inconcussa dogmata*.

Notwithstanding, he owns there are interior Graces, which give a true possibility to fulfill the Commandements of God, which have not their whole effect through the resistance of the Will.

III. He believes every one is oblig'd to love God above all things, and in all things, as our last end, *Super omnia & in omnibus*, as the Church speak's, and that we are oblig'd, as St. *Thomas* says, to direct every thing *virtually* to him. Whence he infers, that whatever action is not directed to him, at least in *this manner*, and proceeds not from an (d) *Impression* of some motive of the love of God, is a sin, for want of a good and right *end*, though such action may be good by reason of the particular *object* or *end*.

IV. He own's, that the Church has decided nothing as to the Sufficiency, or Insufficiency of Attrition. He also own's, that Attrition

*Vid. Brief.
D. D. 96.*

trition proceeding from the motive of
 fear or punishment is *good*, because this
 fear is a gift of God, which is very advanta-
 geous to us. But he believes, that, to the
 end this Attrition should become a suffi-
 cient disposition to receive Absolution, and
 Remission of Sins in the Sacrament of Pe-
 nance, it is necessary, that over and a-
 bove this motive of fear, it (Attrition) should
 contain a *beginning of actual Charity*, of the
 love of God above all things, or as the
 fountain of all Justice, to the end, that
 the sorrow for Sin should master it, and
 exclude the will of Sinning : This he pre-
 tends to shew by a great number of
Theses maintain'd in the *Sorbon*. In fine, he
 thinks nothing can be reasonably charg'd
 upon him, as to this matter, after what the
 Clergy has done in their last Assembly,
 wherein by their censure they have re-
 new'd the condemnation of the 85, 86,
 87, Propositions, which they reject as He-
 ritical, leading to Heresy, and contrary to the
 Council of Trent ; as also, after the Lord
 Arch-Bishop of *Roan*, Metropolitan of the Pro-
 vince, has in his Pastoral Letter censur'd,
 as an error contrary to Scripture, and
 the Doctrine of the Church, their Opinion,
 who hold, *That a Man fall'n into Sin, may*
be justify'd by the Sacrament of Penance,
without re-entring into Order by the Love of
God.

V. He holds, that to be present at Mass, as we ought, we must present ourselves there with Devotion, and with the Spirit of Penance, in (e) case we know ourselves guilty of any Mortal Sin, and that that Man, who present at this Sacrifice, brings thither his Will or Affection to Mortal sin, without any motion to Penance, commits a *New* sin through this ill Disposition, which is directly contrary to the Devotion and respect, which we owe to God in the exercise of the Sovereign service we profess to pay unto him.

VI. He professes to believe, that it is very profitable for every Christian to have much Devotion to the Saints, and chiefly to the Holy Virgin, who is Mother of God, and Queen of the Saints; but he do's not believe, that this Devotion consists in idle wishes, and less serious practices, which are to be seen in some Authors. He believes that the *true* Devotion consists in a great love for the Holy Virgin, such as is full of respect and reverence, such a love as makes us rejoyce at the favours God has done her, as bears our Affection to her Humility, and other her Virtues, as is attended with a confidence in her, through her credit with her Son, and

and which makes us address our selves to her as a powerful Advocate, who can obtain for us, whatever she asks of God for us : But he cannot allow that it should be Preach'd, (f) that we ought to have as much, nay more confidence in her, than in God ; that she has deliver'd Souls from eternal Torments, which the Justice of her Son had condemn'd them to. He fears not to say, that such Discourses wound Piety, amuse Men, and lull them a Sleep in Vice, through this false confidence in some exterior observances, to which such Preachers often reduce all Devotion to the Holy Virgin.

VII. I desir'd to know what he thought of the Conception of the Holy Virgin. His Answer was, (g) That he was dispos'd to believe what the Church should think fit to decide. That truly he did not believe her Immaculate, and that he was at liberty not to believe it by the constitution of the same Pope *Alexander* the Seventh, who declares there, that he does not decide that Question ; however, he takes care to say nothing against their Opinion, who believe her Immaculate, because the constitution forbids that.

VIII. I told him that those good Ecclesiastics judg'd by the Books which he kept, that

that he entertain'd *singular* and *ill* Opinions; and in the first place, that they were scandaliz'd at his Reading the Book of *Frequent Communion*, the Letters of Monsieur St. *Cyran*, the Hours of Monsieur *Vid. Censur. Du Mont*, the Moral of *Grenoble*, and the Ritual of *Alet*, which were Books which seem'd to be ill ones, and suspected, to those Ecclesiasticks. He Answer'd me, (b) That all these Books having been Printed with leave, approv'd by several Bishops and Doctors, as also being of publick use, and Universally receiv'd, he did not think, that for Reading them, he ought to be accus'd of suspected Doctrine. That the Book of *Frequent Communion* had been approv'd of by above Thirty Bishops, and Twenty Doctors; that it never was condemn'd at *Rome*, though it had been inform'd against there under two Popes; that the Rules propos'd in it, are true, and most safe, seeing they are drawn out of Councils, Fathers, and the best Church-Authors, and approv'd and put in practice by the most zealous Bishops. That the Letters of Monsieur St. *Cyran* were not condemn'd by any University or Bishop; that on the contrary, they are Printed with the Approbation of several Doctors, and with the (i) Elogiums given them by several Bishops, to whom it belongs to judge of Doctrine, and upon whose

whose judgement the Faithful ought to rely.

As to the Hours of Monsieur *Du Mont*, that he had made a present of them to one, who understood no Latin, for his Edification; neither had he reason to suspect, they were either ill, or prohibited, seeing them in publick use in the very face of Ecclesiastical Superiours, approv'd by Doctors, and Priviledg'd by the King: That the Decree of the Inquisition which had prohibited them, came from a ^(k) *Tribunal*, which obliges not, nor is allow'd of in *France*. That it is true, the Moral of *Gri-noble*, and the Conferences of *Lucon* are New Books, but that the Doctrine of them is Ancient, and that he thought it was much better for him to make use of them, than of many Casuists. (i) That the Ritual of *Alet* was not condemn'd by a constitution of the *Pope*, but by such a surprise, as the most holy Popes think themselves not exempted from; for besides the Proofs we have of that, we see that the same Pope who issu'd it forth, in the Year 1668, sent a Brief of Communion the 19th of *January* following to the Bishop of *Alet*, with great expressions of esteem of his Vertue, Piety, Learning, and Sanctity, without requiring any retractation of him.

IX. The last difficulty I put to this Ecclesiastick, was, that those who suspected him, judg'd the worse of him, because he had a French Translation of the New Testament. To this he reply'd, that it was true, he had a French Translation of the New Testament; but that (*m*) certainly it was not forbid to Read the New Testament Translated into the Vulgar Tongue, and to recommend the Reading of it to the Faithful, since that practise has been taught us by all the Fathers, and that my Lord Cardinal *De Noailles* insisting in their steps, has lately Authoriz'd it by the permission he gave for that Translation of the whole Bible, which is Sold at *Gnillaume Despres rue St. Jacques*. That secondly, were the Question of that Translation Printed at *Mons*, he thinks, he may be allow'd to hold with my Lord Bishop of *Meaux*, who being consulted about the Reading of Translations of the New Testament, Answer'd, that every one might Read them, having advis'd with their Pastor, or Confessor, and having their Judgment, that they have the Despositions necessary to reap profit by it. The only prohibition that my Lord of *Meaux* takes notice of, is the Ordinance of Monsieur *De Perisix*, Arch-Bishop of *Paris*, but he says to that, that it obliges

Vid. Censur.

F. F.

obliges not in other Diocesses, where the Prelates have Ordain'd nothing in this matter, and consequently have left every one at his full liberty to chuse what he thinks will be most for his good.

These are the chief reasons of the scruples, that are made of my conduct of this Ecclesiastick; and whereas those who rais'd them, are persons of a Regular and Edifying Life, and who zealously labour in the service of their Church, their Authority makes an impression on me: But then again, whereas this Ecclesiastick, whom they accuse, seems to me a pious Man; I dare not condemn him upon the only motive of their Authority, having heard his Excuses; and I am afraid of judging *rashly* of him, if I see not greater reasons than have hitherto been offer'd: If those these Ecclesiasticks alleadge against him, appear sufficient to the Gentlemen of the Faculty to condemn his Opinions, I shall easily see what I have to do; their (ⁿ) judgment shall be the rule of mine, and as for the Ecclesiastick, I consult them upon, seeing he is one who desires to save his Soul, who means well, and is not wedded to his own sense; I think he will make no difficulty to renounce whatever may be found in these his Opinions, prejudicial to his Salvation. This is what obliges me to begg the assistance of the Lights of the
Gentlemen

Gentlemen of the Faculty, and I earnestly desire them, not to refuse me them for my Instruction, by declaring, what regard I ought to have to these *Accusations*, and these *Justifications* in the conduct of this Ecclesiastick.

The Doctors underwritten, who have seen his Exposition, judge, that the Opinions of the Ecclesiastick, therein concern'd, are neither *New*, nor *Singular*, nor *Condemn'd* by the Church, nor infine such, that his Confessor ought to oblige him to relinquish them, in order to qualify himself for Absolution at his hands. Resolv'd in the Sorbon this 20th of July, 1702.

* *N. Petitpeid*, Professor of the Sorbon.

* *G. Bourret*, Professor of the Sorbon.

* *Sarrasin*, Reader and Royal Professor.

* *Penssonat*, Reader and Royal Professor.

* *F. Natalis Alexander*.

* *Le Pechoux*.

* *Tallon*, Curè of St. Bennet.

* *Hideux*, Curè of Holy Innocents.

* *Blampignon*, Curè of St. Merry.

Feu, Curè of St. Gervase.

De Voulgues, Curè of St. Martin.

* *Desprez*, Curè of Roule.

* *Le Febure*, Arch-Deacon of Troyes,

* *Soullier*.

* Souillet.	Veron, Treasurer
* Des Hayettes.	of the Church of
Verdier.	Langres.
De Congniou.	Hiacinthe Delan,
* Herlau.	Theologal of Roan.
* Carnet.	* Moulin.
Contet, Canon Re-	* Dela Roque, An-
gular of St. Croix.	cient Theologal of
Ruffin, Canon Re-	Meaux.
guar of St. Croix.	Dela Geneste.
Le Beau, Canon	De Combes, Abbot
Regular of St. Croix.	of St. Genievef.
* De Bourges, Pri-	* Ellies du Pin,
or of St. Victor.	Royal Professor.
De Longueil, Ca-	Girard.
non Regular of St.	* Picard Curè of
Victor.	St. Cloud.
Gueston, Canon of	Borrey.
St. Victor.	L. De la Mare.
Le Franc.	G. De la Mare.
* Jollain, Curè of	Joly.
St. Hilary.	

Who are here Mark'd with a Star, Voted
against P. Le Comte.

An

An Attempt of some Doctors against the Censure made by the Lords, the Cardinals, Arch-Bishops, and Bishops. of the General Assembly of the Clergy of France, 4th of Sept. 1700.

I. **T**HE Censure publish'd by the last General Assembly of the Clergy against several Propositions, begins with Four, which are there declar'd *False, Rash, Scandalous, Injurious to the Clergy of France, Popes, and the whole Church; Schismatical, and favouring condemn'd Errors.* The first of these four Propositions is this, that *Jansenisme is a Phantome of Heresy*; and tho' it be most visibly evident, that all these qualifications now mention'd, fall upon each of these Four Propositions in particular, it is nevertheless certain that they fall peculiarly upon the first, because the other Three depend on it, nor can deserve to be thus qualify'd, did not this deserve as much.

II. All the World is agreed, that it is absolutely the same thing to say, *Jansenisme is a Phantome*, and to say, *Jansenius does not teach the Heresy of the Five Propositions condemn'd by the Pope.* Never did any distinguish these two things. Those who

who call'd *Jansenism* a *Phantome*, or an *Imaginary* Heresie, did not so, but on purpose to expresse, that the Church was deceiv'd in imputing to the Book of *Jansenius*, the sense or Heretical Doctrine of the five Propositions, and that there was not in that his Book any other then most-Catholick Doctrine. This Judgment then is either *false, rash, Schismatical, &c.* or it is none at all to say, *Jansenism* is a *Phantome*.

III. It would be injurious to my Lords, the Bishops, to think, that any one of them would give Absolution, or allow it to be given to a Penitent, who would persist in an Opinion, *Declar'd, False, Rash, Injurious to the Clergy of France, Pope, and the whole Church*, and withall, *Schismatical, and favouring condemn'd Errors*. It's enough, that an Opinion be false, rash, and injurious to *our Neighbour*, to make that Man unworthy of the Sacraments, who does not relinquish it; how much more, if it be injurious to the *Clergy of France, Pope, and the whole Church*? Nay more yet, if such Opinion be *Schismatical*, and *favour condemn'd Errors*? Now this is just what the Lords Bishops of the last Assembly, (and without Question those of all the Kingdom,) judge of the *Opinion* of certain Folks, who pretend, that the Book of *Jansenius* contains not the Heretical Doctrine of the Five Propositions, and

B that

that no *Jansenism* is more than a Phantom, the Decision of Popes and Clergy of *France* to the contrary notwithstanding.

Therefore we are sure none of those great Prelates would either absolve, or give power to Absolve a Man, that should obstinately persevere in such an *Opinion*.

IV. It would be no justification to plead, that he will but keep it in his heart, and out of respect to the Church, it shall never out of his Lips. There is no Confessor so ignorant as to doubt, whether every false and rash judgment against the honour of our Neighbour in *weighty matters*, tho' kept close in the heart, be not a Mortal Sin, which no Man can be Absolv'd from, unless he renounce it. So when the Bishops of *France* declare the *Opinion*, (we are about,) *false, rash, injurious* to the whole Church, by so doing they declare, that it renders all incapable of Absolution, whosoever shall refuse to renounce it, nay though they should promise not to publish it, and to keep a respectful silence, as to that particular.

V. All this notwithstanding, Forty Doctors of *Sorbon*, who lately publish'd the Solution of a Case of Conscience about matters of *Jansenism*, bearing date the First of July, 1701, Answer to the contrary, that it is enough

enough for an Ecclesiastick, that he *have a submission of respect and silence* to what the Church has decided relating to this *Fact*, to wit, that *Jansenius* teaches the Doctrine of the Five Propositions; that is to say, that, provided he forbear giving the Church the Lye upon this point, he may judge with a safe Conscience, that she is deceiv'd for lack of attention, or understanding, and that she has deceiv'd the Faithful by her Decision; that *Jansenius* teaches no Heresy upon the matter of the Five Propositions, and that so *Jansenism* is nothing but a *Phantome*.

This Judgment, according to the Prelates of the Assembly of 1700, is *false, rash, injurious to the Clergy of France, Popes, and the whole Church*; it is moreover *Schismatical*, and *favouring Heresy*: But according to the Forty Doctors, It is *neither New, nor Singular, nor condemn'd by the Church, nor insinuate such, that the Confessor of this Ecclesiastick ought to exact, he should relinquish it, in order to give him Absolution*. They are their very words.

VI. What Idea had these Divines of themselves, and of the general Assembly of the Clergy of *France*? If they thought their Authority sufficient to counter-balance that of that Assembly, what presumption! If they fancy'd these Prelates censur'd so many

propositions only *for form sake*, without pretending, that any was oblig'd, in practise, to have any regard to the Censure, without concerning themselves for any Liberty should be taken to decide publickly the contrary; what an affront, what absurdity in such a thought? Yet this it is, that they supposed, who, after so express, and so fresh a Decision of the Bishops of the Assembly, have dar'd to sign and publish *one* quite contrary.

VII. There remain'd nothing to compleat the Insolence, than to put in the front of this piece the Letter, that appears there, and is a worthy Preface to it. Those *Foolish Folks*, (*Sottes gens*) who are there laugh'd at, are chiefly those, who agree not with the first Article of the Decision, that is to say, who think it not allowable to set themselves up for Judges of the Church herself, to condemn in their hearts the solemn judgment she has pass'd upon the Book of *Janse-nius*, (the same is to be said of any other Books concerning Faith) infine to look upon as but a Phantome, what she has declar'd a most real Heresy.

And yet the Lords Bishops of the last Assembly, as well as those of the former, are they, who declare, that *that* is not allowable, but that this Opinion is *false, rash, injurious to the whole Church, favouring Er-*
rors,

heretics, Schismatical, &c. Observe then
 these great Men rank'd in the number of
 those, to whom the Preface has given
 a Title, which respect will not allow
 here the Repetition of, when we speak
 of the Princes of the Church. But to
 pass by this new Affront, could any
 one promise himself that the first could
 pass unpunish'd, after the Authors of it
 had unmask'd themselves? Should it so
 pass, it would give occasion to the He-
 reticks to reproach the Clergy of *France*,
 that it either disowns its censure, or
 places not in the rank of Mortal Sins,
false, rash, &c. Judgments.

B 3

An

*An Attempt of Forty Doctors of
Sorbon against the Church, denoun-
ced to all the Arch-Bishops, and
Bishops of the Realm.*

A Party of Innovators lay waste the House of God, they Pillage, and Rob it of what it has most precious in it. *Sacred Ministers*, to whom Jesus Christ has entrusted the care of this his House, permit me to raise up my Voice to you, to call you all to its relief.

To deal plainly, The Church, *my Lords*, as you know, has condemn'd the following Doctrine as Heretical. 'There are some Commandments of God impossible to some just Men, even then, when they do, what in them lies, to keep them; neither have they Grace, that makes these Commandments possible to them. Man, since the Fall of *Adam* never resists Grace, and it's Heresy to say, he can resist it. Since the Sin of *Adam*, one merits by doing well, and demerits by doing ill, though one do both, the one, and other necessarily, and without the power to abstain from either. It's an Error of the *Semipelagian* Hereticks to say, that Christ Dy'd, or Shed his Blood for all Men.

These

These wicked Opinions are contain'd in the *Augustinus* of *Jansenius*. The Church has several times Solemnly decided *this fact*, declaring expressly that She did condemn the *proper* Doctrine of this Author, and Anathematizing his Books. The King has supported the Judgments of the Church by his Acts and Declarations, and there is not *now* in *France* any Prelate, or Doctor of Divinity, who upon the Gospel, and calling God to witness the truth of his words, has not said, 'I reject, and condemn sincerely the Five Propositions extracted out of the Book of *Cornelius Jansenius*, in the proper sense of the same Author, as the Apostolick Sea has condemn'd them by her Constitutions. So I swear; so help me God, and his holy Gospel. All this notwithstanding, my Lords, an Ecclesiastick, thinking the Book of *Jansenius* wrongfully condemn'd, and the Doctrine of the Book Orthodox puts the Question to Forty Doctors, whether it be a Sin to continue in *that* Opinion; and these Prevaricatours, who know, who have Sworn, that this Doctrine is Heretical, Answer, That he does not *ill* to approve it; that Absolution ought not to be deny'd him on *that* account; that he honours sufficiently the Decisions of the Church, while he condemns them not,

publickly, and observes a respectful silence upon that matter.

This strange Decision, *my Lords*, is what I now denounce to you, in the face of the whole Church, as the boldest step, the Innovators have made these Fifty Years and more. Besides, neither is it a secret practise, that might have been wink'd at. The scandalous Paper, that contains the Decision, has been spread by Thousands in *Paris*, and the Provinces, with the Names of those who Sign'd it; and none in the Kingdom, but knows by this time, that according to Forty Doctors of the *Sorbon*, it is no Sin to believe, that the Book of *Jansenius*, that Book so solemnly and so deservedly condemn'd as *Heretical* by the Church, contains nothing but *sound* Doctrine; so that silence in this regard would be a publick acknowledgment, that one approves the Opinion of the Forty Doctors, and condemns jointly with them the Constitutions of Popes, Declarations of the Kings, the Arrests of the Parliament, your own Resolutions, *my Lords*, and your own Decisions.

Now should it be confirm'd, that the Faithful are not oblig'd to submit to the Church, when she declares her Judgment upon such Facts, as this of *Jansenius*, what must become of Religion? what a deluge of Errors shall we not soon see in the bosom
of

of the Church ? what uncertainty in Faith ? what Liberty for every particular person to believe, or not believe, what She proposes to us ?

What is there, that shall henceforward oblige me to believe, that the *Vulgata* is an Authentick Edition of the Scripture ? I may freely doubt of a great many points of *Right*, which can never be ascertain'd, if the Church may be deceiv'd in judging those *Facts*, these points of Right suppose the truth of.

Popes and Bishops shall condemn to little purpose such Books, as contain such Errors : It shall be free for any one to believe these Books wrongfully condemn'd, to Read them in private, to embrace their Doctrine. Those very Men, *my Lords*, who shall believe these Books Heretical, shall Authorize, as now the Forty Doctors do, shall, I say, Authorize others to approve them, and espouse the Opinions in them. A Man shall read and approve *Molinos*, as well as *Jansenius* ; shall say, as already has been said, that the Doctrine of the first is that of St. *Teresa*, and St. *Francis Sales*, just as it is said, that the Doctrine of the second is that of St. *Austin*, seeing the Church is no more Infallible in the condemnation of the *Guide* of *Molinos*, than in her condemnation of the *Augustinus* of *Jansenius*.

It is incumbent upon you, *my Lords*, to check the course of this great Evil, and undoubtedly you will do it. None of your
rank

rank can see the Sheep, *Heaven* has committed to his care, listen to false Doctors, and running full herd into poyson'd Pastures, but will immediately raise his voice to reclaim them. In which case an Infinity of these Sheep, attentive to the voice of their true Shepherds, will quit their seducers, and assemble under your conduct.

Neither will the love you beare them, *my Lords*, content it self only so; Arm'd with your Pastoral staves you will charge these ravenous Wolves, let their rage be never so great, and do all, that in you lies, to desperse, and force them for ever far enough from the Flock of Jesus Christ.

There is nothing of this kind, which, you, *my Lords*, supported by the zeal of his Majesty cannot efficaciously do, and your own zeal must prompt you to omit nothing in your power; May be the state of Religion in *France* never deserv'd more the attention of its Bishops; but it may be too, that Religion never had in *France* more Bishops able to support her Interest.

A

A

DIALOGUE

Betwixt an Old and Young
Doctor of the Sorbon,

About the Decision of Forty Doctors concerning the Fact of Jansenius.

Young Doctor. **C**ertainly, Sir, you have read *The Case of Conscience*, decided by Forty of our Doctors the 30th of July, 1701. It has pass'd the Press, and is in every body's hands; and yesterday I saw some of our Old Doctors in a strange heat about it.

Old Doctor. They were to blame.

Y. D. Why? you have not Read it then?

O. D. I beg your pardon.

Y. D. Do not the Forty Doctors decide amongst other things, that that Man, who believes, he is oblig'd to no more, than to a submission of Respect and Silence, as to what the Church has decided concerning the Fact of Jansenius, is qualify'd for the Benefit of Absolution.

O. D. Well;

O. D. Well ; and what do you infer from thence ?

Y. D. Infer ; why I infer that this is to decide, that we may in Conscience believe, that the Heretical Doctrine of the Five Propositions is not *that* of *Jansenius* ; that the Church has falsely laid them to *his* charge ; and that his Book contains nothing but most Orthodox Doctrine : All this, I say, we may believe, provided allways we observe a *Respectful* silence in that particular.

O. D. Right ; the Decision of the Forty Doctors as to the Fact of *Jansenius*, amounts to that.

Y. D. In 1656, we condemn'd in *Sorbon* Monsieur *Arnauld* for saying this very thing, and our Censure was back'd by the King and Clergy.

O. D. I know that.

Y. D. In 1661, the Vicar-Generals of the Cardinal *de Retz* publish'd a *Mandamus*, wherein, like the Forty Doctors, they *requir'd* no more of the Faithful than a respectful Silence as to the Fact of *Jansenius* ; but Pope *Alexander* the Seventh, and his present Majesty oblig'd them to retract that, and issue forth a new *Mandamus*, wherein they *requir'd* an entire submission of Judgment to the Decisions of the Church in the *disputed* Matters of Fact.

O. D.

O. D. Why do you not make short on'r, and say, that our Forty Doctors, by this their Decision, revive the famous Disputes of *Right* and *Fact*, so bandy'd in the case of *Fansenius*, and decided by so many Briefs, so many Censures, so many Decrees of the Clergy, back'd by the Arrests of the King. For, should their Decision be allow'd of, what the Popes, King, and Bishops have hitherto done concerning *Fansenius* and his Abettors, signifies now even just nothing.

Y. D. What they have done will appear hereafter horribly vexatious. In effect, if it be allowable in Conscience to believe, that *Fansenius* did not teach *Heresies*, is it not unjust to make the Formulary be Sign'd, wherein we swear on the Gospel, that he did teach *Heresies*; is it not unjust again, to deprive those, who do not Sign it, of the Benefices and Preferments they are otherwise qualify'd for.

O. D. Yes, it is unjust according the Fortty.

Y. D. A Partisan of Monsieur *Arnauld* call'd out to us lately in a Printed Book, *Revise the Judgment you have pass'd* (upon him) *Revertimini ad Judicium*. The Forty have obey'd, and not content to disapprove, what we did formerly against Monsieur *Arnauld*, they moreover blame, what
all

all the Church has done against *Jansenius*. This is very bold.

O. D. It's true.

T. D. Nay they even dare affront to their Faces all the Prelates yet alive, who assisted at the General Assembly of the Clergy in 1700. For if it be Lawful, as they decide it is, to believe the Heretikal Doctrine of the Five Propositions is not *that* of *Jansenius*, then it is also Lawful to believe, that *Jansenism* is a Phantome. This is plain. But the Clergy of *France* headed by my Lord Cardinal have judg'd *that* Opinion, *false, rash, scandalous, injurious to the Clergy of France, Popes, and the whole Church; schismatical, and favouring condemn'd errors.* What think you, is it not Insolence to abet it?

O. D. No question; and especially the Preface to the Case of Conscience, wherein such, as frame not to the Opinion of the Forty, are civilly still'd *Foolish People, (Sortes gens.)* It's true, they had some shame of that excess, and in the second Edition chang'd that into (*Sortes de gens*) *certain People.* But the first let us see, what they think, and what they are capable of.

T. D. But to come to the Consequences of the Decision; if it be Lawful, according to the Forty, to believe the Book of *Jansenius* is a good Book, and that this Book was unjustly condemn'd by the Church,
it

ought consequently, (according to them,) to be allow'd us to believe, that a Man may Read it, at least in private, and believe what is there taught.

O. D. That Consequence is right enough.

Y. D. Here's another that is as right. The Forty have Sworn, at the Signing the Formulary, that they believ'd the Book of *Jansenius* to be Heretical; therefore they allow the Reading of a Book, which they judge Heretical, and the embracing of its Doctrine. They allow it, I say, positively, by declaring him, who does so, worthy of Absolution, this notwithstanding.

O. D. Unavoidably the Forty must allow all this.

Y. D. But, if, mauer the perswasion they are of, that the Doctrine of *Jansenius* is Heretical, they permit notwithstanding Men to believe, that the Doctrine condemn'd by the Church, *as his*, is in truth none of *his*; that *his* Book is a good one; that it may be Read, and *its* Doctrine be embrac'd; they must also permit us to believe, that the Doctrine condemn'd by the Church, as being *that* of *Molinos*, and other Quietists, is in effect not the Doctrine of *those* Hereticks; that *their* Books are good ones, and consequently, that we may safely Read *them*, and even embrace *their*

their Doctrines. We shall have right to say the same thing of the *Institutions* of Calvin, and other Heretical Books.

O. D. Hitherto you reason not amiss.

T. D. But these are ugly consequences.

O. D. They are so.

T. D. Why then the Old Doctors, we first said were so hot against the Decision, whence these consequences flow, were *not* to blame, as just now you said they were.

O. D. Excuse me, they were to blame, for here is more reason to be glad, than sad.

T. D. How, is not this a horrible Scandal?

O. D. Yes, and it was a necessary Scandal: It's a long time we have wish'd the Impostume would break.

T. D. How so?

O. D. The reason was, because, though we did in effect know the most part of those Men, yet had we nothing to convict them *Juridically* with. But now we have, and a right to make them smart for't. The Faculty cannot, without forfeiting its reputation, forbear to do it, and is in a condition to do it safely. The King, who loves Religion, and whose Arrests the Forty have presum'd to attack, will

will not fail to back us. We are certain my Lord Cardinal will engage in this matter with as much zeal. He has declar'd in one of his Ordinances, that if we could detect any *Jansenists*, he would punish them severely. Here are *Jansenists* for him, or at least favourers of *Jansenism*. Now according to the Laws of the Church, Hereticks, and who favour them, must be treated much alike. Besides, this great Prelate, was, as it were, the Soul of the Assembly of the Clergy, to whose Decisions the Forty oppose now so insolently *theirs*. No doubt then of all Authority for us, when we shall set about the Vindication of his, and the Authority of so many great Prelates thus Abus'd, and at the same time maintain the Honour of our Faculty, and the Cause of the Church. Well, do you comprehend the Advantage we may draw from this scandalous false-step of our Forty Doctors?

T. D. And what shall we do with them?

O. D. What shall we do? Are they less guilty, than the Sixty Two Doctors who took part with Monsieur *Arnauld*? Are they more valuable than those were? Monsieur *Petispied*, is he better than Monsieur *Sr. Beuve*? Has he offended less? Monsieur *Dupin* blasted at several Tribunals, shall be regarded and treated as a Relapse. We have more ways than one to punish *P. Alexander*, should the Clergy, whose Censures he sets

C

so

so light by, not retrench his Pension, which cannot but seem now ill apply'd. The Faculty at least may take hold of this occasion to ease *Blampignon* and *Hydenx*, the common Licensers of bad Books, of their power to License any books hereafter.

T. D. After all, the greatest part of the Forty are inconsiderable enough, and according to all appearance, Sinn'd for lack of Light. For example, the Monks of *St. Croix*, and *St. Victor*; you know them.

O. D. Possibly we may treat you with less rigour. But as for a man of place, a man of name, a Professor, who Teaches, a Curé, who governs Souls, I should think my self accessary to all the disorders, which they can be the cause of, should I not give my Vote in the Faculty to have them treated with the utmost severity.

A

DIALOGUE

Betwixt a Doctor of the House
of Sorbon, and a Doctor
* *Ubiquiste*, who Sign'd The
Case of Conscience, con-
cerning the Fact of Janse-
nius.

S. I Was much surpriz'd to find you a-
mongst the *Fery*, who decided against
the Obligation to believe the Fact of *Janse-
nius*.

U. And why surpriz'd?

S. Because I took you for one of good
Principles, and not capable of engaging in
so bad a business.

U. You are pleasant men, you old Doc-
tors, with your good Principles. Is it not a
good Principle to save the Honour of a Pi-
ous and Learned Bishop; such as *Janfenius*
was?

C 2

S. No,

* Doctor of the Faculty of Paris, who belongs neither to
the House of Sorbon, nor Navarre.

S. No, it is not, when this cannot be done without attempting upon the Authority of the Church.

V. A mighty crime indeed to say the Church may be mistaken in judging of the Sense of a Book, or the Thought of an Author.

S. Is it so for all that. And if the Church were not infallible in *such sorts* of Facts, She could never decide any thing by Tradition, which is manifestly false. In effect, Tradition is chiefly contain'd in the Books of the Fathers, and Church-Writers. Now, according to your Principle, we should always have a right to doubt, whether the Church has taken their thought right or no, According to the same principle, by saving the honour of an Heretical Book, or Author, one keeps himself in possession to defend its Doctrine. Whence Sectaries often employ'd this Artifice to maintain their Errors with Impunity. But were it true, that the Church might (to speak in general) be mistaken, when She decides *such* Facts, as we speak of, shall you be allow'd to believe, that effectually She is deceiv'd in the Fact of *Jansenius*? For you have attested the contrary upon Oath, when you Sign'd the Formulary.

V. Possibly

V. Possibly I might then think it was so. Besides, we know well enough what those sorts of Oaths signify.

S. How, what they signify? What, to Swear upon the Gospel, that *Jansenius* did teach the Errors, that are imputed to him, and to think at the same time, that he taught nothing, but what was good, is not that Perjury in your Opinion?

V. It is what you please, Sir; for I have no mind to dispute it with you. But what danger, pray you, have I embark'd in, by Signing the Decision of *The Case of Conscience*? Believe me, Sir, that step was well consider'd, and it's proof enough, that we thought well on't, seeing the Decision was made in *July 1701*. and it came not out till nigh a Year after, when we all judg'd there was nothing to be afraid of.

S. You judge, you have nothing to be afraid of, when at the hazard of disturbing the Peace of the Church, you revive a Question, She has so solemnly decided, and oppose your private Opinion to so many Briefs, and Constitutions of Popes, so many Decrees of the Clergy, so many Arrests, and Declarations of the King, besides the Censures of the *Sarbo*, of which you are a Member.

U. And who will call us to an account for't. As for your Old Doctors, who think all lost, if *Jansenius* pass not for having taught Heresies, you will sigh in private at the Decision, as you are wont to do at many more things of this kind: But who dare declare himself, and engage us *Juridically*? Many of you, these last Ten Years, heap up the Theses of our Batchelours, and Licentiat's, wherein they find any Principle of *Jansenius*; and to hear them, a Man would think Faith were going to be banish'd the *Sorbon*. One of them, who takes me for his Friend, shew'd me t'other day, a heap of Theses, which indeed surpriz'd me; and when he shew'd them me, fetch'd a deep sigh. Why, said I, do you not ease your grief by denouncing all this to the Faculty; should I be heeded, answer'd he; so you see, we have little to fear what you can do.

S. But will the Jesuites hold their peace.

U. They would be readier to make a noise: But we have taken care to put them upon the Defensive. They are not yet dis-ingag'd from the affair of *China*; and we will take care they shall have, when that is done, something else to think on. Maybee, they begin to fear us a little: Be that as it will, they let us alone at present. We have these Ten
Years,

Years, publish'd, God knows, how many
 Papers in Vindication of *Jansenius*, and
 Monsieur *Arnauld*. Monsieur *Vitasse* has
 taught publickly in our Schools, that, when
 the Church pronounces of the sense of
 Books, all we owe her, is only a respectful
 silence; nay more, that we are only ob-
 lig'd to this silence, during the time of
 dispute and trouble. We have set to Sale
 at *Barbin's* and *Osmon's*, a Book in Quar-
 to, call'd, *The Heresies from our Saviour's*
time to ours; it ends with the Heresies of
Molinos; no *Jansenius* nam'd there, no
 more than in several of our *Theses*, where-
 in the number of Heresies is reckon'd up.
 The *Augustinus* of *Jansenius*, sells publick-
 ly in the Shops in spight of the Arrest of
 Councel to suppress it. *Rouland* and *Prat-*
lard proclaim it amongst the Books to be
 had at their Houses. In the Printed Ca-
 talogues of *Libraries*, he is rank'd amongst
 the Catholick Divines. The Jesuites have
 seen all this and more, and say nothing;
 They who formerly were quick and ready
 to make a noise of every Bagattell. To
 return to our *Case of Conscience*; it went
 about in Manuscript a good while; we
 have Printed and Re-printed it; we have
 spread it over the Kingdom, and dare they
 say nuff to it.

S. Time enough yet for that, Friend, and let me advise you not to triumph so soon : The Decision begins to make a great noise,

U. It's but what we expected, it should ; but we believe it will, but make a noise.

S. And for my part, I believe, it will reach the King, and methinks you have reason to be afraid of that.

U. I own, that shou'd his Majesty concern himself in this matter, he might have a mind to maintain his Arrests and Declarations. But, whereas the King is taken up with other matters, and that this is a matter of Religion, we have reason to hope, that he will refer it to the Bishops, whom it particularly concerns.

S. And there we shall have you. For what severity are not private Doctors to expect from Prelates, for having dar'd to rise up against them, and approve what a General Assembly of the Clergy had so solemnly condemn'd.

U. And can you be so weak, as to think, that, my Lords, the Bishops would draw Forty Doctors on their backs, whom after all they can do no great matter to, and who have it in their power to mortify them more ways than one. I say, *Forty*, besides their Friends. Believe me, Sir, it's no such desirable a thing to draw down upon
em

'em a Body of Men of parts, an *Alexander*, a *Du Pin*, Professors of the Sorbon, *Curés* of Paris, &c. They know us well enough, and know by long and late experience, that the Quality of a Prelate does not scarr us, when we engage for Truth. Take it then from me, the Bishops will have a care, what they do, or rather refer to the Faculty the Commission to judge us: Now, God be thank'd, we fear nothing at that Tribunal.

S. For all that that Tribunal knew formerly how to make herself be fear'd by a greater number of Criminals.

U. I understand you: But tell me; the Faculty, that formerly cut of from her body Threelcore and Ten Doctors, which refus'd to subscribe the condemnation of Monsieur *Arnauld*, durst this same Faculty call one to an account, who Two Years ago, Printed under her Nose, that the condemnation of Monsieur *Arnauld* was a horrible piece of Villiany. *Horrendum Sacra Facultatis Parisiensis Latrocinium.*

S. She knew not who it was.

U. At first She did not; but some Months after the publishing the work, Monsieur *Coulean* propos'd to the whole Faculty Assembled, an assur'd means to discover its Author. And tho' it was pretended, no Ear was given to Monsieur *Coulean*, no body, but now knows, that the Author is Monsieur *Le Febvre dela Bastille*. Dares any one say a word to him

him of it? You must grant, that this is what may fully remove our fears; for if the Faculty fears *one* Doctor, well may she tremble at the sight of *Forty*.

S. If the Faculty fear'd Monsieur *LeFebvre*, it was because he had then *Forty* to support him: But now the *Forty* being accus'd by Name, as Authors of the Decision, they will not be present at the Assemblies, and so not able to help themselves.

V. We have taken care for that. For considering, that should we all Sign, none would be left in the Assemblies, but our Adversaries to condemn us, we divided our Forces into two bodies. The first, where I have the honor to serve in, has charg'd the Enemy: The other remains in reserve to support us, if need be.

A

DIALOGUE

Betwixt a *Bishop*, and *P. Natalis Alexander*,

One of the Forty Doctors, who Sign'd the Decision of The Case of Conscience, concerning the Fact of Janfenius.

B. I Was very desirous to see your Reverence, to ease my heart to you about the Decision, you Sign'd. How came you to engage in such a matter?

P. A. Indeed, *my Lord*, I did not think this Decision would have been made publick.

B. If the Decision be ill, ought you to have Sign'd it, could it have been kept never so secret.

P. A. But does your Lordship take it to be so ill?

B. I do, and am Scandaliz'd at the very Question you make on't.

P. A.

P. A. I beg your Lordship's pardon for saying so; I thought none but the Jesuites capable of being scandaliz'd at such matters.

B. It's fine indeed to make this a concern only of the Jesuites: It is the concern of the *Sorbon*, of the Cergy of *France*, of the King, Pope, and whole Church. It would be very strange, should the Interests of Religion and Catholicity become the Interests of the Jesuites *only*. To talk at your rate is more Honour to the Jesuites then they deserve. The Jesuites a part, I am very much scandalized at your Decission, and I dare answer for it, so are all the Bishops in *France*. For what's the Case? An Ecclesiastick consults you by himself or another, and tells you, Father, I know Pope *Innocent* the Tenth, and *Alexander* the Seventh have censured five Propositions as *Heretical*; that they have declared, that these five Propositions are in the Book of *Jansenius*, in that ill sence they condemned them in. I know also, that the Church has received all the Constitutions and Briefs of these two Popes upon this Subject with unanimous consent: that in particular the Clergy of *France* has concurred with these Constitutions and Briefs, by several of their Decrees: that the King has made them be put in Execution by his Declarations and Arrests. I know besides that the Pope, King,

King, Clergy have established the signing of the Formulary, to oblige all to acknowledge, not only that the Propositions are duly condemned, but also that they are condemned in the sense of *Jansenius*. I know the *Sorbon* has thought them unworthy of her body, who thought otherwise. I know, that in the General Assembly of the Clergy in 1700, that Opinion was declared *false, rash, scandalous, injurious to the Clergy of France, Popes, and the whole Church, Schismatical, and favouring condemned errors*, add consequently, a great sin to believe that *Jansenisme* was a *Phanteme*, that is to say, that *Jansenius* never taught heresie. In fine, I know, that you your self, Father, by signing the Formulary without restriction, and the Condemnation of Monsieur *Arnauld*, have sworn, that the *Book of Jansenius* contains *heretical doctrine*: Notwithstanding all this, I hold that book to be a good one, and to contain nothing but very sound doctrine; But in respect to the Church, which Judges the contrary, I do not speak publickly, what I think of it, I come now to consult you, as a through knowing Divine, and ask whether I sin, or no, in abiding by this Opinion, and whether upon this account only there is any right to refuse me Absolution.

You

You cannot deny, Father, but the Consultation of the Ecclesiastick amounts to thus much. And what have you Answer'd to it? No, Sir, you *Sin not in judging the Book of Jansenius free from Errors, though you do know the Church judges otherwise, and it would be an injury done you to refuse you the Sacraments on this account.* Is it a Doctor of Sorbon, that decides thus, or a Doctor of — I dare not tell you, what I think of this.

P. A. But, my Lord, this Ecclesiastick says, he condemns the Five Propositions, *entirely, and without reserve in all the Senses which the Church condemns them in.*

B. And do not you see that this is contradiction, and this Ecclesiastick a Cheat? For did he condemn the Five Propositions *entirely, and without reserve*, Why does he *expressly* refuse to condemn them in the sense of *Jansenius*? Besides, can you, under the colour, that this Ecclesiastick condemns the Propositions in general, Authorize him to believe the sense of *Jansenius* Orthodox? You, who know, and who have attested by Oath, that this *sense* is *that*, which the Church has condemn'd in the Propositions? What wou'd become of the Church, if it were enough for a Catholick to condemn in a wide and random sense, what She condemns; when in his Conscience he may embrace that sense,
which

which she has fix'd her condemnation upon?

One step further, when the Church shall condemn a Book never so full of Errors, according to their Principles, one may believe in Conscience, that the Book was wrongfully condemn'd, and consequently may be Read, at least in private, and its Doctrine embrac'd.

P. A. Were the Book evidently bad, this could not be allow'd.

B. And to judge whether a Book be bad or no, must not one Read it first? And thus none could be bound in Conscience to forbear the Reading of the worst Book, till he had first Read it. And if it be so to do, what must become of the Right, the Church pretends to, of forbidding dangerous Books? What signify the Excommunications, *Ipso facto*, which attend those Prohibitions? They are, according to you, but empty and idle threats.

For, in fine, to return to the book of *Jan- senius*, never was book more solemnly condemned, nor under severer penalties, than that; you know that it was justly condemn'd, and that it contains heresies: And notwithstanding, you judge that man worthy of Absolution, who not *only* reads it, but also judges it a good book, and approves its doctrine. I could pardon such as *Sar- rasin*,

rasin, Pinsonat, Herlau, Jollain, Voulge, Pecheux, la Geneste, and such other little Doctors, who Sign'd the Decision, as well as you; I could, I say, pardon them for not observing the dreadful consequences that might thence be drawn. But, Father, can this be pardon'd, a man of your capacity and parts.

P. A. Yet, my Lord, Messieurs *Petispied*, and *Bourret*, Professors of the Sorbon, Sign'd the Decision. Monsieur *Du Pin* Sign'd it too, as well as I.

B. It is long since *Petispied* has been suspected. *Bourret* is a weak man, and lead where you please; *Du Pin* blasted. And so, Father, the example of such men is a poor excuse.

P. A. After all, said, my Lord, the Question is only this, whether the Church be Infallible in her Judgment of Books.

B. And how long is it you doubted of that, Father? Do you think we have forgot, or have you forgot your self, what you Taught on this Subject; If so, see here something to refresh your memory; they are your own Words, which a Doctor of parts has put into my hands. Page 661, of the 12th Tom. of your *Church-History*. 5th Dissertation of the 16th Century, you affirm, that the Church cannot Err in *Doctrinal Facts*; and for Proof of this you say; 'Jesus Christ having given his Church
' the

' the power to distinguish, by her judgment
 ' sound Doctrine from Heretical, and all
 ' Doctrine being contain'd in some Books,
 ' it was necessary, that the Church should not
 ' be Obnoxious to Errors in the judgment
 ' she passes upon Books, which treat of
 ' Questions of Faith and Christian Morals.
 ' *You add* : For like as none would say, that
 ' a Shepherd, who could not distinguish be-
 ' twixt a good or bad Pasture, were fit to
 ' feed Sheep: In the same manner, if the
 ' Church, which is enjoyn'd to Feed the
 ' Flock of Christ, could be deceiv'd in the
 ' Censure and Condemnation of Books, for
 ' want of the light of the Holy Ghost, to
 ' discern their ill sense, and errors with :
 ' Methinks, she should lack the helps and
 ' priviledges necessary for the Feeding of the
 ' Faithful. These are your own words,
 Father.

P. A. They are so, my Lord ; but the Ec-
 clesiastick in the Case, is he oblig'd to be of
 this opinion.

B. He is not oblig'd to it, according to
 you *Deciding The Case of Conscience*, but he
 is oblig'd to it, according to you *Writing*
your Church-History. For thus you ex-
 plain your self soon after your words cited.

' That man, who acquiesces not in this mat-
 ' ter to the judgment of the Church, and
 ' thinks himself more enlightned, than She
 ' is in the knowledge of these sorts of

D

' Facts,

‘Facts, is guilty in that he violates the respect and obedience, he ow’s her. And therefore exposes himself to Anathema — And so, Father, this same Ecclesiastick, whom you judge worthy of Absolution in that Decision of *The Case of Conscience*, you judge worthy of Anathema in your Church-History. How can this be reconciled ?

In fine, speaking in the next page of some Authors, who would have justify’d *Origen, Theodoret, &c.* ‘from the Errors they were condemn’d for; you say, their *Apolo-gistes* were rash men for not respecting, as they ought to have done, the judgment of the Church, and for thinking themselves wiser than Councils, Popes, and Fathers; and then subjoyn these words that become a Doctor. It is against the grain that I thus censure some Learned men; but I am forc’d to do it for the Truth and Churches sake, whose interest I shall always prefer before all humane respects whatsoever.

These Principles are excellent, Father, but what is become of them now. The Truth, the Church, for which you felt so much affection, and to which you were resolv’d to sacrifice all; you have Sacrific’d even them; and to what? I cannot guess, and so pray tell me.

P. A. But, my Lord, you push me too home, one would think all is lost.

B. Nothing is lost, that Truth is concerned for ; and the Bishops of *France* have zeal and power enough to defend her against the attempts of *Forty* Doctors. But all is lost for you : For, in the Eye of the World, what is that Doctor, who, knowingly, and in spite of his Conscience, abandons the Truth, and betrays the interest of Religion ? It's an eternal blot on your name, which will pass with more infamy to Posterity in the Decision of this *Case of Conscience*, than with honor in the front of your other Books. Well, Father, I am plain with you, and wish for your sake, you had rather never known how to frame a letter of a Book, than to sign, as you have done, the condemnation of the Church.

P. A. But my Lord, did you but know how I was press'd, and what a resistance I made ?

B. Your resistance is private, your Signing publick ; and besides you should have stood it out. But again, what was it you resisted ? And what more pressing Interest could you be concern'd for, than not to rebell against the *Sorbon*, of which you are a Member, against the Bishops, your Superiors and Benefactors, against the King, whose Arrests you ought to have had a respect for, against the Church, whose Au-

thority and Decrees, as a Doctor of Divinity, you are particularly bound to stand up for.

P. A. But my Lord——

B. Believe me, Father, never think of excusing such a fault as this ; rather think, how to atone for it by suitable satisfaction, and so prevent the punishment, which threatens you : For our Innovators have push'd things to that pass, there is no farther dissembling the matter ; and we our selves should be inexcusable, did we not on this occasion, pray the King to revenge the contempt of his Ordinances, and of the Decisions of the Church. Now in the punishment of the Guilty, upon whom ought his just anger more particularly fall ? Most certainly on those of the Forty, who have most Vogue ; for their Example has much more of Infection in it, and its fit they should be mark'd as the chief Authors of the Practise.

P. A. My Lord, you have always had the goodness to protect me.

B. It's true.

P. A. I conjure you, my Lord, not yet to forsake me.

B. I promise you nothing henceforward, since you have forsaken the Truth, and by Signing the Decision of *The Case of Conscience*, have given your hand to the Enemies of the Church, to declare War against her. *Adieu, Father.*

*A Letter to the Jesuites about the
Seditious Papers spread against the De-
cision of The Case of Conscience.*

YOU must not take it ill, Reverend Fathers, that you are call'd upon to give an account of these Papers ; since they can be imputed to none, but to you, or some base Doctors, whom a mean interest has enslav'd to yours, and who blindly follow all the impressions you are pleas'd to give them.

Now, in the first place, Grant, those who Sign'd the Case, were mistaken in what they did ; is it your office to correct them ? What *Character* have you to Prosecute Forty Doctors, and ought you not to have born a respect to *theirs* ? Does it become you to teach your Masters, and must we ever reproach you, to no purpose, with your foolish Vanity ?

But in the second place, what good could you hope for by your Papers ? Do you not know how light you are set by at this time of the day, and how little credit you have in the World ? When you shall have justify'd your selves to the World concerning your Idolatries of *China*, your Semipelagianism, and corrupt Morals ; when you shall have renounc'd your Trade, you carry on in

Foreign Countries, under colour of planting Religion there ; when you shall abuse no more the Credit you have with Princes, when you shall dispose of Benefices to subjects of merit, and not your Slaves ; perhaps you shall be allow'd a hearing. Till then, it becomes you indeed to cry to Arms, and call for Justice upon others ; whilst you corrupt the Church so many ways, and are the objects of horror and scandal to all the true Faithful.

In the third place, had you forgot what you are, and the just scorn, you lie under ; yet ought you not to have forgot the Quality of his Eminence, and the respect due to him. For when you first thought of publishing these Papers, the Decision of the Case had been three Months out of the Press, was spread all over, and this zealous Pastor, so watchful over his Flock, so well serv'd by those who partake with him the care of it, could he be ignorant of a thing of this nature ? You thought then, Reverend Fathers, that he was to learn of you, what he was to think, and do in the Case ? What Insolence ?

But what makes you less excusable is, that you could not doubt, but his Eminence approv'd the Decision : He had given signal proofs of that, by bestowing publicly Favours on those, that Sign'd it ; and had he done nothing of that, his very silence said enough

enough, and would have taught you to hold your peace, had you been capable of so wise a Lesson. Must his Eminence always find such Folks as you, in his way, and will you ever force him, whether he will or no, to scorn and hate you ?

In fine, pretend not to justify your conduct, should this wise Cardinal give way for a time to your Clamours. He has a Prince to manège, whom your Impostures, and a Thousand Shameful Artifices have made untractable upon the point of *Jansenius*. Prudence obliges him to some complaisance. But so far ought you to be from gaining by this light advantage, that you may reckon upon it, that the more his Eminence shall push the Forty Doctors, the more Criminal will you be in his thoughts, for the violence you have forc'd him to use towards himself. Your Conduct then is full of Imprudence, Rashness, and Blindness, and this the rather, because you have nothing but sorry stuff to oppose to them, whom you attack in your Papers.

For example, you object to them, the Decision of the Assembly of the Clergy at *St. Germain*. The great Prelate, I now speak of, is he that made *that*. He knows then better, than any body else, what we ought to judge of *that* Decision, and could he acquaint you better with it, than by the manner he receiv'd *that* of the Doctors with ?

You cite against them the Constitutions of Popes, the Edicts of the King, the Decrees of the Clergy, the Arrests of the Parliament. Are you not ashamed to object all this to them? When was it that these Judgments pass'd? Was it not, when you were Absolute at *Rome*, and at Court? When by your great credit there, you had enslav'd almost all the Bishops of *France*? Such Judgments, which even then were oppos'd by Holy Bishops, and Learn'd Priests, ought they to be now a standing Law? Ask the great Arch-Bishop, the Provisor of the *Sorbon*, who heads the Forty Doctors in the fam'd affair of *The Case of Conscience*. This Learn'd Prelate (who knows all the Judgments pass'd at *Rome* and in *France*, upon the obligation of believing the *Fact* of *Jansenius*) see, notwithstanding, how he explains himself in his Letter to Monsieur *Vivant*, of the Second of *Nov.* 1696. 'As to the *Fact*, I am convinc'd in my Conscience, that the Propositions contain the Doctrine of *Jansenius*, Bishop of *Ipres*. However, I am perswaded, it were ridiculous to pretend that, who are not of my opinion, may be oblig'd to believe the *Fact*, as well as the *Right*. We can, and ought, after all that has been done about this matter, oblige them to a *silence of respect*.

Whether

Whether you like it or no, Reverend Fathers, we recover of our old preventions; we condemn the Formulary, and all those violent Proceedings against our Predecessors; in fine, we do justice to long oppress'd Innocence. In a word, you hear the thoughts of his Eminence, his Vigor, his Undantedness; how durst you then attack the Forty Doctors, seeing them under so powerful a Protection, and under the Conduct of such a Head?

You endeavour to exasperate the Bishops against them, whom you set upon in the most sensible part, I mean their Authority, as though we would strip them of their Right to condemn certain Books; no, we dispute not their Right to Prohibit Books, that are *Bad*; we preserve only to the Faithful their Right to Read Books which are *Good*. After all, had not the Popes and Bishops abus'd so often their Authority in this point, we should not perhaps have thought of setting boundaries to *that*. But to what extremity have they not carry'd it in this Head? What more odious than that sort of a settled Inquisition against the Books of the pretended *Jansenists*? Have we not seen even the most Holy Prayers of the Church, and the purest Translations of the Scripture condemn'd? And can it be thought ill after this, that Directors discompose no more the Consciences of the Faithful

ful on the account of such Censures? Is it not enough to require of them to keep within the bounds of a respectful Silence, as to these matters?

But to come to the bothom of the matter, what is the Point of *The Case of Conscience*? By following the Decision, we shall believe, *Jansenius* teaches no Heresies. A mighty Crime! And why shall we not be tender of the Honour of a Learn'd Bishop? Reverend Fathers, you would have us spare *that* of your scandalous Casuists, who have corrupted Christian Morals. Would it not be better we should think *Jansenius* taught nothing, but good Doctrine, then Authorize with your Authors, Murder, Simony, Usury, and habitual Sins? But *Jansenius* knew you, and *hated* you whilst he Liv'd; That's the Crime shall never be forgiven him, and the revengeful Society will ever Persecute him for it.

To conclude, we know, you are well pleas'd with the Retraction of *Pere Alexander*; you are pleas'd with a very litle. Fryars, and especially Mendicants, are commonly mercenary Souls, who go whither Interest guides them. Men of worth uneasily admit them to their Party, and as unconcernedly see them desert. We have almost banish'd them all from the Assemblies of the *Sorbon*, and God grant we make a thorough riddance of them. However, were *Pere Alex-*

Alexander worth our while, perhaps a means might be found to retrieve him. But, God be thank't, the good Party is strong enough to stand its ground, and, maybe, strong enough to beat you down; One Doctor more or less changeth nothing in our affairs. For, infine, the *Sorbon* has now fairly shaken of your Yoak, has resum'd good Principles, and when Death has once purg'd it of the remains of old *Leaven*, (the old Doctors, who have liv'd your Slaves to this time,) the Body will be entirely sound.

This is, Reverend Father, what I had to say to you upon *your* Papers. For yet once again, I must tell you they are yours, or the works of some Doctors, your Tools, and this is ground enough to confound you. I wish you may be the better for it; and am

Yours.

This

The Ordinance of his Eminence the Lord Cardinal of Noailles, Arch-Bishop of Paris, condemning a Print, Entituled, A Case of Conscience, propos'd by a Confessor in the Country concerning an Ecclesiastick, under his direction, and decided by several Doctors of the Faculty of Divinity of Paris.

L*ewis Anthony of Noailles, by Divine Permission; Priest Cardinal of the holy Roman Church, of the Title of St. Marry upon the Minerva, Arch-Bishop of Paris, Duke of St. Cloud, Peer of France, Commander of the Order of the Holy Ghost; to all the Faithful of our Diocess, Greeting and Blessing. Since our call to the dreaded Ministry, which we now stand charg'd with; we took nothing more to Heart, than to preserve Peace and Edification amongst the Faithful committed to our care; perswaded, as we are, by the Advice of the Apostle, that that is one of our most important Duties. Quae ergo pacis sunt, sectemur & quae adificationis in invicem custodiamus;*
Let us then apply our selves to seek
Rom. 14. what may preserve peace amongst
19. us, and edify one another. We have
apply'd all our care to keep of all Controversies

verities capable to disturb this peace. The Ordinances and Instructions, made by us, to maintain *sound Doctrine*, breath'd nothing but Charity and Peace: Notwithstanding, mauer all our Sollicitude, and all our precautions, we have, with sensible regret, seen it troubled by the Decision of a *Case of Conscience*, Sign'd by Forty Doctors of the Faculty of *Paris*, which seems to renew the vexations Disputes, which for so long a time have Afflicted the Church.

But as great as was our Grief at this new storm, which threatned us, as great is now our comfort at the Submission of those Doctors to our Decision. They have given us Authentick Acts of *that* by Requests in form, in which they submit *their* private Opinion to *our* Judgment; Nay some of rhem have explain'd their thoughts in such a manner, as leave us no doubt of the purity of their Doctrine, and their perfect submission to the Decisions of the Church.

Therefore, in compliance with what on this occasion our Office, and the Submission of the Doctors require of us, after serious deliberation, and *invocation of the H. Name of God*; We condemn the Decision of the said *Case of Conscience*, and what is set out in it, As being in its first Article (where the Person] consulting, *after, having Sign'd the Formulary entirely, and without Restriction, says, that he believes it is enough for him to bear a submission of respect, and silence, to*
what

what the Church has decided, as to the *Faſt of Janſenius*) *Contrary* to the *Conſtitutions* of *Innocent* the *X.* and *Alexander* the *VII.* to the *Brief* of *Innocent* the *XII.* receiv'd by the general *Aſſembly* of the *Clergy* of *France*, in the Year 1700. (which makes the laſt ſtop of that affair) and to our *Ordinance* of the 20th of *Auguſt*, 1696; *Aſtending* to revive decided *Queſtions*, *favouring* the practice of *Equivocation*, *Mental Reſtrictions*, and even *Perjuries* too, derogatory to the *Authority* of the *Church*, and invalidating that *Submission*, which is due to *Her*; and as to what regards ſome other *Articles* expreſs'd in *Captious* terms, we condemn them, as containing *contradictions*, many *blameable* expreſſions, and ſome of them very *injurious* to the *Holy Sea*, and accordingly, we prohibit the *Reading* of the ſaid *Cafe*, under the *Penalties* preſcrib'd by the *Law*.

The means to decide ſafely *Cases* of *Conſcience*, will be always to ſtick cloſe to the *Deciſions* of the *Church*, and to pay an *entire* obedience to her; and this we exhort all the *Doctors*, and all the *Faithful* of our *Diocels* to. We cannot *Err* under ſuch a *Guide*, and we ought to fear every thing by taking other *ſteps*. For what purpoſe then to diſpute with the *Church* ſo much? To *contelt* ſo much about the *Submission*, which is due to her? To demand perpetually of *Her* a new *Revelation*, or an evidence of

cer-

certainty, to warrant the justice of her Decision. To what end to put such narrow boundaries to so just a duty, and so happy too for them, who comply with it? Let our Light be what it will, yet certain it is, that those of the Church are always above those of private Men, and that it is nothing, but a knowledge which puffs up our Pride, that can make us think, we see better, than She does. Let then the Learned, as well as the Ignorant, submit themselves to her, and employ their Learning to make her Authority be respected, and her Laws obey'd.

They know, that it is not *only* in the latter Ages, that She has oblig'd to subscribe the Condemnation of Authors, and their Writings, as well as their Errors. This obligation is so visibly own'd in the Council of *Chalcedon*, that we see there the Bishops, even of the chief Seas, subscribe, what was decided about the condemnation of a Patriarch, whom they had engagements with, and subscribe in such terms, as make it plain, that they believ'd themselves oblig'd, not only to a bare Silence, but also to a true obedience, and an interiour Submission of their Judgment to that of the Council. *Obtemperans sententia Sanctissimarum Episcoporum consentiens Subscripsi — Cognoscens definitionem Sanctorum Patrum, & cum sequi debeam eorum judicium, Subscripsi*; words which

which express consent, and approbation.

We conjure all the Doctors of our Diocess, we recommend to, and even require them to refer to us, for the time to come, extraordinary Cases, and of that moment, as may, like this, endanger the peace of the Church. Bishops by their Character and Place are the chief Casuists of their Diocesses. Recourse ought to be had to their Decision, in extraordinary Cases of Doctrine, even more than in those of Discipline, upon which all Rituals, Ancient and Modern require, they should be consulted, and their Decisions comply'd with. It is a great comfort for them, to have at hand Learn'd Priests, who with their Lights may be assisting to them to decide according to the Rules of Justice and Truth; and guide, under their Authority, Souls, of whom they are the Chief Pastors.

We have this advantage as much, and perhaps more than any Bishop in the World; seeing we have in our Clergy that Famous Faculty of Divinity so known, and so esteem'd of for many Ages in the Church; as also so many Secular and Regular Priests, consummate in knowledge and vertue. We experience this advantage with a sensible joy and grateful acknowledgment.

Not-

Notwithstanding the confidence we have in the Lights of so many able Men, we cannot wholly leave to them the Decision of important, and difficult matters, which we are oblig'd to look upon, as an essential Function of Episcopacy. We should deserve that reproach, which a great and holy Pope made formerly to some Bishops of *France*, who left the teaching and deciding of nice and important matters to Priests. *What do you do in the Church*, said he, if you leave to them the chief part in Decisions?

Nam quid in Ecclesiis vos agitis, si illi summam teneant predicandi? Celest ad Gall. Episcopos.

To fulfill all Justice, and defend Charity, as well as Truth, we are oblig'd to testify our just indignation against those Libels full of tartness and bitterness, which have been spread in the World against those, who Sign'd the Case. Most certainly, such is not the fruit of that *Wisdom*, which comes from above, which, as *St. James* describes it, is the *Ep. 3. 15.* friend of peace and moderation, upright docile, united with the good, full of mercy, and the fruits of good works, not distrustful, nor dissembling: It is rather the product of *Worldly Wisdom*, &c. according to the words of the same Apostle. We do not see in them that perfect hatred, wherewith the Prophet says, that

E he

he hated Sinners, that is to say, *that* Hatred, which excludes not Charity, that aims but at errours, not at those, who err, that is tender of Persons, whilst it spares not their ill Doctrine. And so we also condemn those Libels, as Injurious, Scandalous, Calumnious, and destructive of Charity, and forbid expressly the reading of them.

Moreover, we exhort all the Divines of our Diocess to peace, and conjure them by the bowels of Jesus Christ, to avoid all contentions, and disputes, which may destroy it. A Spiritual War joyn'd with the Temporal one, God is pleas'd to afflict us with in punishment of our Sins, would be the greatest of misfortunes.

We commend, as much as we ought, zeal against dangerous Doctrine : But if that be not temper'd with Knowledge and Charity, we shall say with St. Paul (though unworthy to borrow the words of
 1 Cor. 11. that great Apostle) *What shall I
 12. say to you in this matter ? Shall I commend you ? No, I do not commend you.* How commendable soever this zeal may be in it self, it displeases God, and becomes burthensome to the Church, when it is not guided with necessary prudence and Charity ; since according to the words
 Ephes. 4. 15. of the Apostle, we ought to *practise Truth by Charity.*

Were it true, according to *Terulian's*
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Maxim, that in the Battells for the Defence of Truth against the Spirit of Lying, *Omnes homo miles*, Every man is a Souldier; yet it is *Yert. Apol. c. 2.* not true, that every Man is a Commander. The Church of Jesus Christ is *an Army in Battel-Array*, she has her Generals, and Subalternes, and by that order and Subordination, he has establish'd amongst them, it is, that she is so terrible to his Enemies. It were to weaken her to attempt upon this Subordination.

Let therefore every one come to us, when She is attack'd by any Errour, let us know it, let it be denounc'd to us, before the Publick be inform'd of it. We know our duty, feel its weight, and trust in God, that he will give us necessary strength to stand up against all Errours; who aim at nothing else but Truth, and the good of the Church, will conform easily to this Order, which She has always made to be observ'd. We recommend an exact compliance, we enjoyne it, under pain of disobedience, to all persons subject to our Authority.

And confirming in all its points our Ordinance made in the first year of oure entering on the Government of this Diocess, we declare again, that we will oppose as firmly, *as we ought to do*; all such as shall be so rash, as to revive the Doctrine of the Five Propositions,

to Speak or Write directly or indirectly against the Constitutions of Popes, or to make the least attempt upon them.

We also renew the Prohibitions made against that wild and odious Imputation of *Jansenisme* to decry any one, if it be not *legally* evident, that he is suspected to have taught by word, or, writing, some one of the condemn'd propositions, as it is ordain'd by the first Brief of *Innocent* the XII. to the Bishops of *Flanders*. 6. *Febr.* 1694, and by the Censure and Declaration of the General Assembly of the Clergy of *France* in 1700. Thus we command the Officers of our Spiritual Court to keep steady to the Execution of our present Ordinance, to make it be affix'd to the Gates of the Churches of this Town, and Suburbs, and all other places, where it shall be necessary. Given in our Arch-Episcopal palace, the 22th day of *February*, 1703.

✠ Sign'd Lewis Anthony Cardinal of Noailles, Arch-Bishop of Paris : And below,

By his Eminence

Chevalier.

The

The Act of Submission.

To the Ordinance of the Lord Cardinal of Noailles, Arch-Bishop of Paris, deliver'd into his Eminence's hand in March 1703.

WE underwritten Doctors of Divinity, of the Faculty of *Paris*, declare that we submit our selves to the Ordinance of his Eminence the Lord Cardinal of *Noailles*, our Arch-Bishop, bearing date the 22th of *February*, 1703, and that we will conform our Judgment and Conduct to it, and that we are truly sorry to have Sign'd The Case of Conscience therein condemn'd.

* <i>Frances dela Rocque.</i>	* <i>James Jollain.</i>
* <i>Antony Pescheux.</i>	<i>F. John Francis Ruffen.</i>
* <i>Nicolas Blampignon.</i>	<i>F. Nicolas le Beau.</i>
* <i>Peter dele Geneste.</i>	* <i>Fleury Molin.</i>
* <i>Lewis Hideux.</i>	* <i>John de Hayestes.</i>
* <i>F. Lewis de Bourges.</i>	* <i>James Penisonar.</i>
* <i>John Souillet.</i>	<i>F. James Contel.</i>
* <i>Will. Bourret.</i>	* <i>Claud Nicolas Des-</i>
<i>Philip Cougneau.</i>	<i>prez.</i>
* <i>F. Natulis Alexan-</i>	* <i>Peter Camet.</i>
<i>der.</i>	<i>Will. dela Mare.</i>
* <i>Antony Herlan.</i>	<i>Will. de Voulges.</i>

(70)

Adrian Picard.

F. Charles de Lon-
gueil.

Charles de la Mare.

Francis Fen.

Borrey.

I underwritten declare, I did not Sign
The Case of Conscience above mention'd,
though my name be at the Print. How-
ever I willingly embrace the Doctrine con-
tain'd in the Ordinance of his Eminence
my Arch-Bishop, to which I shall ever
conform *my judgment and Conduct.* Done
at Paris the First of *April, 1703.* *Sara-*
sin, Hebrew Professor.

The

The Constitution of his Holiness Pope Clement the XI. by which he Condemns and prohibits the Letter of Monsieur — Canon of B. to Monsieur T. D. A. The Case of Conscience propos'd by a Confessor of the Country, concerning an Ecclesiastick under his Direction, &c.

*Clement Pope ad Perpetuam Rei
Memoriam.*

WHereas, there have lately come forth in Print some Papers Writ in the French Tongue, Entituled, *The Letter of Monsieur — Canon of B. to Monsieur T. D. C. &c. A Case of Conscience, propos'd by a Confessor in the Country, concerning an Ecclesiastick under his direction, and decided by several Doctors of the Faculty of Paris* : And whereas very many of our venerable Brethren, Cardinals of the holy Roman Church, whom we especially chose to examine the said Papers, having heard, and diligently consider'd the Censure of the said Papers (the report of which was made before us) have judg'd, that they ought to be condemn'd and prohibited: There-

fore *we*, (according to the obligation laid upon us by the Eternal Pastor, to take care of his Flock) desirous, as much as we are empower'd from above, to preserve his Sheep, from what is hurtful to them; by the advice of the said Cardinals, *do Condemn and Reject* by our Apostolical Authority in these Presents, the said Papers, and forbid the Reading or keeping of them; and we absolutely forbid, (under pain of Excommunication to be incurr'd *ipso facto*, without further declaration) *All and every one* of the Faithful of Jesus Christ, even those, who might require, that special and individual mention should be made of them, the Printing, Transcribing, Reading, Keeping, and use of the said Papers; *willing and commanding* by the same Authority, that all those who shall now have these Papers in their hands, be oblig'd to give them up to their respective Ordinaries, or Inquisitors, as soon as these Presents shall come to their knowledge, whatever may be alledg'd to the contrary Notwithstanding. Now, to the end these Presents may more easily come to the knowledge of all, and that none pretend to plead Ignorance of them, *we will and command* by the same Authority, that they be Publish'd according to custom, all the Gates of the Church of
the

the Prince of the Apostles, and Apostolical Chancery, as also at those of the Court General in Mount *Citorio*, and in the Field of *Flora*, by one of our Apparitors, and that the Copies of them continue fixed up there; so that by being thus published, they may have the same effect, in respect of all and every one, whom they concern, as they would have, were they signify'd and intimated to every one in Person; *willing* also, that the same Credit be given, both in Judgment and else where, to the Copies of these Presentes, signed by a Publick Notary, and Sealed by any Person in Ecclesiastical Dignity, as would be given to these very Presentes, were they produced in Original. Given at *Rome*, under the Ring of the Fisher, the Twelfth day of *February* 1703. the Third Year of our Papacy.

Signed, *Francis Oliverius*.

In the Year of our Lord Jesus Christ 1703, Indiction the 11, the 13 of *February*, and the Third Year of the Papacy of our Holy Father *Clement XI*. by Divine Providence, Pope, the foresaid Apostolical Letters were published, and affixed at the Gates of the Church of the Prince of the Apostles, of the Great Court of *Innocent*, in the Field of *Flora*, and other usual

usual Places of the Town by me *Thomas de unionibus* Apparitor of our Holy Father the Pope.

Sign'd. *Thomas Orlandus* Apostolick Apparitor, for the Master of Apparitors. At *Rome*, from the Press of the Camera Apostolica.

*The Brief of Pope Clement the XI.
to the most Christian King.*

DEarest Son in Christ Greeting. We have lately been inform'd, that some People, who seem *Born* to disturb perpetually the Peace of Church and State, have presum'd, by a daring, and disingenuous practise to publick a little book intitul'd *A Case of Conscience*, proposed by a Confessor in the Country, concerning an Ecclesiastick under his direction; and decided by several Doctors of the Faculty of Divinity in Paris, in which really many Articles of pernicious Doctrine are reviv'd; Condemned Opinions are renew'd, and the very Heretical Tenents of *Jansenius* are visibly partronized, whilst the Apostolical Constitutions formerly published for Abolishing all those Errours, by Captious Sub-

Subtilties, are rendered void and of none effect. Your Majesty, whom Heaven has endowed with so clear sighted Wisdom for the Government of your People, will sufficiently by your self perceive, what Scandal amongst the Faithful, what disorder in the Church, and Civil Government, may follow from such an attempt. And whereas it is visible, that against men of this Character (who are always itching with Novelties) there is no need to employ more Decrees and Laws; (There having been enough of that kind set forth already.) But rather the severity of Chastisement, to check the progress of an Evil, so often repressed, and daily rising up again; *We* have thought it proper, over and above the Condemnation of that Libel, according to the custom of the Holy See, to stir up, by our Apostolical Letters, the Zeal and Piety of our Dear Son *Lewis Antony* Cardinal of *Noailles*, Bishop of *Paris*, to the end that having made the most Diligent search, he can, after the cheif of those, who made, and who spread this Libel, he may Rigorously punish them, and treat, as they deserve, those many Doctors, who mauger the Constitutions of the Popes our Predecessors, Manger the Edicts of your Majesty, have dared to set their hands, in the face of the World to that Libel. It is of the highest Importance,

tance, that in an affair, where not only the Interests of the Church, which are so dear to your Majesty, but also that of your Kingdom is concerned, your Royal Power should lend him the said Cardinal all assistance; and that the manner of opposing the Rashness of a handfull of men may let every one see, that there is, through the mercy of God, so perfect an Intelligence betwixt Popes and Kings, that factious Spirits, and constantly upon the Cavill and Chicane, shall not be allowed to pass unpunished after having violated the Laws of Church and State.

The Christian World knows, Dearest Son, and the Church knows and congratulates with you for it, with what piety and glory to your Royal name, you have laboured to banish Novelties and Errours, contrary to the Faith and Discipline of the Church; and above all, to root out intirely the *Hereſy of Janſenius*: Now is the time for your Prudence, Piety, and Zeal to Religion, to put your finishing hand to the work, you begun, and employ the power, our Sovereign Lord has put into it, to make obedience be pay'd to him and his Church.

Suffer not then, Dearest Son, that the audacious methods of a few ill men should ender useles, what has cost you such Care and Labour to Root out of your Flourishing Kingdom, the contagion of a most
Wicked

Wicked Heresy. Make the turbulent hold their Peace; bear down their Insolence; force these Rebels to their duty; and since the Meekness of the Church has not been able to win them to it, let the Royal Authority compel and crush them. By which you will obtain of God the settling and preservation of that Peace in your Dominions, which you shall have secured to his Church. This we cordially wish your Majesty, this Peace attended with all Prosperity, and thus with all imaginable Affection, We give you our Apostolical Benidiction.

From *Rome* the 13th of *Feb.* 1703.

The

The Brief of Pope Clement the XI
to Cardinal de Noailles Arch-Bishop
of Paris.

WE have had an account to the great grief of our heart, that there has been printed and published at *Paris*, a certain Book with this Title (*A Case of Conscience proposed by a Confessor in the Country, concerning an Ecclesiastick under his direction, and decided by several Doctors of the Faculty of the Divinity of Paris*) little indeed in bulk, but fully stuffed with venomous variety of pernicious Doctrine. For in it are maintained many condemned Errours, and dangerous Novelties, and the very Constitutions of *Alexander* the VII. our Predecessor, in which we persist (published with so much consideration, not only to reiterate the condemnation of the *Jansenian Heresy*, but also to extirpate it entirely, by cutting of the retreat and shifts of crafty people,) are indirectly attacked and undermined. For what other word shall we express their practice by, who with such Solemnity of words promise *internal Conformity* to Papal Constitutions, and at the same time publicly transgress them, and every day break Silence, that they may promise nothing less? To cloud with idle Questions, good for nothing,

thing, but the Subversion of the hearers, the clearness of Church-Sanctions, what is it else, but to broach the dissembled mischief, they foster in their hearts? In so much, that we may truly say, *Their Speech spreads like a Cancer, they Sharpened their Tongues like that of the Serpent, the poyson of the Adders under their lips.* It brings sighs from our very heart to see those, which profess to be Catholicks, come to that pitch of rashness and incorrigibility, as to presume to oppose the aforesaid Apostolical Constitutions, and all other Decrees of this holy See, and enervate the force of them, by slights and cavills fetch'd from all parts. And whereas we have found several Doctors of the School of *Paris*, do not only forbear to engage, as they ought, but even joyn with, and patronize such designing Practises, as it appears by those, who dared to approve *this very Book*, we were amaz'd at the thing, and that disturbance warmed our zeal for the house of God; and so, *least we should seem to be wanting to our Duty*, we set our selves immediately to think on an effectual remedy. Wherefore, having first, as the manner is, made Divines examine it, we *condemned and prohibited that Book* by our Apostolical Authority, least the minds of the faithful should be infected by reading it. Now whereas, as *St. Prosper* well adviseth, *the wickedness of such men is rather*

ther to be restrained by the Priviledge of Authority, than the endeavours of Disputes, We earnestly admonish your prudence and care to quicken, exert and apply your great zeal, for the maintainance of *sound Doctrine*, and the Churches peace, in and to the diligent search after the Authors, Promoters, and publishers of this Book; For that could not be secretly done, which could not be, but the work of many; and when that search is over, take care to proceed to such severity of punishments as may bear proportion to the greatness of this daring attempt. Now, as to those Doctors, whose duty it was to subscribe their names, rather to the quelling of the worst Enemies of the Church, then the quashing of the Constitutions of the Sea Apostolick, We require you to use them, in their punishment, with that rigorous severity, that others may hereafter be deterred from such practises. Besides, we earnestly entreat our Dearest Son in Christ, his most Christian Majesty both by our letters, and by our Nuncio, *Philip Anthony* Bishop of *Imola* (who will discourse you more at large on this matter) to be assisting to you, *with* his Royal Power, in the Execution of what, we here enjoyn you, in restraining the *Villany* of ill men; which we are confident his Majesty will heartily concur to, considering the great zeal he

has

has hitherto always shewn in Curbing the Favourers of Heresies and Novelties; and in the mean while, Dear Son, we lovingly give you our, Apostolical Blessing.

Given at *Rome* the 13th of *February*, 1703.

Arrest of the Kings Council of State, forbidding the Writing, Printing, or spreading any Libels concerning the Old Disputes about the Doctrine of Janlenius.

Extracted out of the Registers of the Council of State.

THE King having caus'd to be laid before him the Bulls of the Popes, *Innocent* the X. and *Alexander* the VII. of the 31th of *May*, 1653; 16th of *October* 1656, and 15th of *February*, 1665, condemning the Five Propositions taken out of the *Book* of *Jansenius*, Intitul'd, *Augustinus*: The Decree of the General Assembly of the Clergy of *France*, the First of *February*, 1661, and the Arrest of the Council of State, of the 13th of *April* of the same Year, accordingly Issu'd forth: The Letters Patents in form of Edict of the Month of *April*, 1664; by which his Majesty had a-
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gain ordain'd, that the said Bulls of *Innocent X.* and *Alexander VII.* should be publish'd through the whole Realm, to be executed, kept, and observ'd according to their Form and Tenor, under the Penalties therein contain'd : Another Declaration of his Majesty, of the month of *August*, 1665, which confirms the former Orders ; the Brief of *Clement* the IX. of 22th of *September* 1668 by which he conjures his Majesty, that if any thing yet remain'd for the finishing of this affair, he would employ his Royal Authority to perfect this great work ; The Arrest of the Council of State of the 23th of *October* of the same year 1668, by which his Majesty desirous to second the Pious and Holy intentions of our H. Father, Ordains that the Bulls and Constitutions, above mentioned, should continue to be unalterably executed through his whole Realm.

And his Majesty being informed, that since, and to the prejudice of this Arrest, these Declarations, and Dispositions, which preceded it, some restless and factious Spirits, and Enemies of Peace, had writ and Spread several Books without the Writer or Printers name, and that now actually there was spread in the Diocess of *Paris*, and several others of the Realm a Print, Intituled: *A Case of Conscience, propos'd by a Confessor in the Country, decided by several Doctors of the Faculty of Divinity*

Divinity of Paris ; at the beginning whereof there is an Anonymous Letter, and at the End the Names of Forty Doctors who are pretended to have signed it ; which had given occasion to several other Libells, as well printed, as manuscript, (some to attack, and destroy the subscription of the Case, others to defend and maintain it) capable to revive the vexatious debates the Church has been so long disquieted with, and which were so wisely and happily ended by the Bulls, Constitutions, Edicts, Declarations, and Arrests above mentioned, and particularly by the Arrest of 1668.

His Majesty having also caused to be lay'd before him the Ordinance of the Lord Cardinal of *Noailles*, Arch-Bishop of *Paris*, of the 22th of *February* last, by which he *Condemns* the said Case of Conscience, and the Libells, which followed it, and *prohibits* the reading of them ; And his Majesty judging it necessary to provide against these disorders, and apply a Speedy and efficacious remedy to them, in order to prevent the vexatious consequences, of such Dissentions, always dangerous and contrary to good order, as well as to the point of Conscience, and the publick Peace : *His Majesty in his Councill*, conformably to the said Bulls and Briefs of the Popes *Innocent* the X. *Alexander* VII. and *Clement* the IX,

to the Edicts, Declarations and Arrests accordingly made, especially that of the 23th of *October* 1668. *Hath Ordained, and doth Ordain,* that all Books, Writings, and whatever Libells, which have been published on either part to renew the debates formerly posed, shall be *Suppressed*. His Majesty reiterates his Prohibitions and Inhibitions to all his Subjects of what State, Quality, or Condition whatsoever, to Write, Compose, Print, Sell or Spread, directly or indirectly, under what name or title soever, any of the *said* Works concerning these contentious matters, about the Book of *Jansenius*, or relating to them; Nor to attack or provoke one another with the injurious names of *Innovators, Hereticks, Jansenists, Semipelagians*, or other names of a party, under penalty for non-compliance, to be treated, as *Rebells*, disobedient to his Majesty's orders, Seditious, and disturbers of the publick Peace. His Majesty exhorts, and withall requires all the Arch-Bishops, and Bishops to take care in their respective Diocesses, that the Peace, formerly procured by the said Bulls, Declarations, and Arrests, be charitably and inviolably maintained and kept, that the troubles happily composed come no more to be renewed. His Majesty enjoynes *all his Judges* in their respective places to take care of the Execution of the contents of this present Arrest, and to
punish

punish the Transgressors, of what Quality or condition soever, according to the rigour of the Ordinances: as also the Lieutenant-General of the civil Polity of *Paris*, and all those of other Places, to make strict scarch after the said Prints, in order to suppress them, and to give my Lord Chancellor an account of the diligence every one has us'd in consequence of this Arrest, which shall be put in Execution, all opposition and whatever impediment to the contrary Notwithstanding. And in case any *such* should chance to fall out, his Majesty reserves the Cognisance of it to himself and Councill, and forbids all other his Courts and Judges to intermedle with it. Done in the Council of *State*, in his Majesty's presence at *Versailles* the Fifth day of *March*, 1703.

Signed, *Philipaux*.

Philipaux.

*The Second Brief of Clement the XI.
to the King of France.*

MOST dear Son in Christ, health and Apostolical Blessing. We have receiv'd with great joy from our venerable Brother *Philip Anthony* Bishop of *Imola*, our *Nuncio*, an account, that your Majesty's Royal zeal, in compliance with our Fatherly desires, has begun to punish, according to their deserts, the chief approvers of that most *Wicked Libel*, by banishing *Ellie du Pin*, a man of *Wicked Doctrine*, and guilty of frequent attempts against the Dignity of the *Sea Apostolick*. For which reason, we are oblig'd to commend, as it deserves, your singular, and earnest care of the Interest of the Church, and your Religious affection to, and compliance with our Admonitions; as also to exhort you, with all earnestness imaginable, to go on in the work, you have so generously begun. For we have to do with a sort of men, who cannot be kept down, but by the rigour of Penalties. Neither can they plead any manner of Excuse, who have dar'd to defy so many Laws of the Church and State, and such, as were neither *unknown*, nor *ambiguous*, but on the contrary, *publick*, and *clear*: Nor can they

they, who have offended, *several ways*, the Church, and the Head of the Church, pretend to deserve forgiveness of such a Crime, by a bare submission of their Bishop's Judgment. Too great a Gate will be set open to such transgressions, if *grievous and bare-fac'd Crimes* may be sufficiently atton'd for by the *single* acknowledgment of a fault. Besides, we receiv'd with much joy, that your Majesty has issu'd out your Royal Edict against that same Libel, condemn'd by us. Neither let any one presume to gather from some words of that Edict, that the way is shut up, not only to the maintaining, but also likewise to *the impugning the Heresy of Jansenius*, seeing there is none but knows this is far from being the *equitable disposition* of your Majesty's Intention. And to the end, that all new matter of Cavil, which men of tricks lie at catch for, may be absolutely remov'd; we think it very convenient, that your Majesty would be pleas'd to declare more *expressly* your pleasure upon *that matter*, as our Nuncio will more fully explain *ours* to you. And as *this* will be proper to *cherish* the Purity of Christian Faith, so will *it* be most acceptable to *us*. For the publick quiet is to be provided for by *such* methods, as *do not* restrain the Defence of Catholick Truth in their hands, who manage it according to the *Laws of Charity and good manners*. We give your Ma-

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jesty our Apostolical Blessing jointly with
our constant wishes of your happiness.
At Rome, at St. Peter's, *sub annulo Piscatoris.*
10. April, 1703. the third of our Papa-
cy.

S. *Ulisses* Arch-Bishop of
Theodosia.

The

*The Constitution of Alexander the VII.
containing the Formulary of Suscribing-
the Decrees of the Popes against the
Heresies of Cornelius Jansenius.*

THE Duty of the Apostolical Government, which divine Providence has been pleased to entrust to us, without any desert on our part, obliges us to apply all our thoughts and care, to what may contribute to the Security and increase of the Catholick Faith, Salvation of Souls, and quiet of the Faithful. In prospect of this it was, that, since the second year of our Papacy, we endeavoured to put a final end, by an express Constitution, to the Heresy of *Jansenius*, which chiefly spread in *France*, and which after having been nigh crushed by *Innocent* the X. our Predecessor of happy Memory, did for all that, like a Snake, whose head was brused, endeavour to recover it self, and design to save it self by its usual windings and arts. But, whereas the Enemy of man has an infinity of practices to hinder the Success of good designs, *Ours*, which only aimed at obliging those, who were gone astray, to return to the path of Salvation, have not yet been able to effect what we so earnestly desire, though our desires and cares in this matter have been extremely

treably well Seconded by the Pains and Industry, with which our Venerable Brethren the Arch-Bishops and Bishops of *France* have to their Power applied themselves to make the same Apostolical Constitution be Executed, and by the singular Piety of our Dearest Son in Christ the most Christian King, who has lent us the Assistance of his Power, with an Extraordinary vigor and constancy, to this End.

Now, whereas the said most Christian King, mov'd thereto by his Zeal for Religion, has remonstrated to us by his Ambassador here, that the best means to Root out the remains of this contagious distemper, would be to oblige *All* to Sign one and the same Formulary, (Authorized by us) in which every one should condemn *Sincerely* the Five Propositions taken out of the Book of *Cornelius Jansenius*, Intituled, *Augustinus*; and has instantly pressed us to dispatch away that Formulary with all speed, to the End all Evasions, and Pretexes of disobedience may be removed, we have Judged it our Duty to grant all that to such Pious prayers of his Most Christian Majesty.

And therefore we expressly require our Brethren, the Arch-Bishops, and Bishops, as also all other Ecclesiasticks as well Seculars, as Regulars, even Religious Women, Doctors, and Licenciates, and all others, Heads of Colledges,

leges, Masters, and Regents to Subscribe the Formulary herein inserted; Enjoyning that they do so within three Months after the Publication and Intimation of these presents. And in Case of Failure, we require, that such, as shall not have obeyed be irremissibly proceeded against according to the Constitutions of the Canons, and Decrees of the Councils.

*The Formulary to be Subscrib'd by the above
Mentioned.*

I N. N. under written, submit my self
to the Apostolical Constitution of
Pope Innocent the X. Dated 31th of May,
1653, as also to that of Pope Alexander
the VII Dated the 16th of October 1656,
and I reject and condemn Sincerely the
Five Propositions extracted out of the Book
of *Cornelius Jansenius*, Intituled *Augustinus*, in the proper Sense of the
same Author, in the same manner as the
Apostolick Sea, has Condemned them by
the said Constitutions. Thus I Swear,
and so help me God, and these Holy
Gospels.

Moreover we ordain that this present
Constitution, shall ever be in Force. All
Judges, shall ever conform to it. All Or-
dinaries shall Execute it, and oblige the
Refractory to compliance, by Sentence,
cen-

censure Penalties, without Appeal, and shall if needs be, implore the assistance of the Secular Power. &c.

At Rome 15th of February 1665,
of our Papacy the 10th.

An Extract out of the Constitution of Alexander the VII. of the 16th of October, 1656. in which he renews the Constitution of Innocent the X. against the Five Proposition of Janfenius.

WHereas some *Sons of Iniquity* fear not to maintain, to the great Scandal of the Faithfull, that the said Five Propositions are *either* not to be found in the said Book of *Cornelius Janfenius*, but rather were forged, and Wrongfully charged on him, or that they were not condemned in the Sense of that Author; We, who knowfully and exactly, whatever passed in that whole matter, (as having being present, being then only Cardinal, by the said our Predecessors command, at all the Debates in which by Apostolical Authority that Cause was Try-
ed

ed with *so much exactness, that greater cannot be desired*) Willing to remove all doubts for the time to come, concerning the Premises, to the End that the Faithfull may keep within the Unity of the same Faith, out of the Sense of the Duty of our Pastoral Office, and with mature Diliberation, We *confirm, approve, and renew* by the Tenor of these presents, the foresaid Constitution, Declaration, and Definition of Innocent our Predecessor, and we *Define and Declare* those Five Propositions to have been *Extracted out of the Book of the aforesaid Cornelius Jansenius, Intituled Augustinus*, and to have been condemned in the *Sense of the said Cornelius Jansenius*; and we Condemn them again, *as such*— and we Condemn also again and forbid the said book of *Jansenius*, and *all other, as well Written as printed, or which hereafter shall be Writ or Printed, in which the Doctrine of Jansenius Condemned, as above, is defended or maintained, shall be defended, or maintained, &c.*

The

*The Brief of Alexander the VII. to the
Grand Vicars of Cardinal Retz Arch-
Bishop of Paris.*

CC. **N**OT without great surprize, and feeling of great grief, have we Read an Ordinance Publish'd in your Name the 5th of June of this Year, in which, amongst other things, it is no less *fastly*, than *rashly* said, that in the time of *Innocent* the X. of Happy Memory, all that was done about the Propositions of Grace, *was but to examine whether they were true and Catholick, or false and Heretical.* Whereas at that time, not only the *Propositions themselves* were search'd into, but also, that they were *extracted out of the Book of Jansenius, Intit'led Augustinus, and so condemn'd in that sense that Author there gives unto them,* as we have clearly and expressly declared by our Constitution of the 16th of October, 1656. Having therefore dar'd, on this occasion, to assert *so notorious a falsity*, you have shewn your *selves* to be Sowers of *Darnel*, in the Field of our Lord, disturbers of the Catholick Church, and, as much as in you lies, Authors of a shamefull Schism. Now, though this conduct makes us observe in you a great boldness to oppose your selves, by Windings and Artificial

tificial Subtilties, to the Decisions of the Church, which are seconded so earnestly by the obedience and zeal of the Bishops of *France*, and the Piety of the most Christian King; however mov'd by the kindness of Episcopal Charity, we will not yet treat you with rigour, but Fatherly tenderness, hoping, you will hearken to the advice of your Universal Pastor, and, upon the receipt of these presents, *revoke* your Ordinance. &c.

At Rome the First of *August*,
1661.

They did so *October* following.

The

The Decree of Alexander the VII, by which it is prohibited to Censure the Doctrine of the sufficiency of Attrition out of fear of Hell, as also that other of the necessity of some sort of Love towards the sufficiency of Attrition.

Thursday the 5th of May, 1667.

DD. **W**Hereas his Holiness Pope *Alexander the VII.* has heard with great grief of mind that some Schoolmen do sharply, and not without scandal dispute, whether that Attrition, which conceived out of the fear of Hell, excluding the will of sinning, with hope of pardon, doth also, in order, to obtain Grace in the Sacrament of Penance, require some act of the Love of God; some holding the Affirmative, some the Negative, and each mutually censuring one the others Doctrine; His Holiness earnestly desiring the bond of peace should be preserv'd, and all sparks of division should be extinguish'd, having heard the Votes of their Eminences the Cardinals Inquisitors, and also those of the Consultors, and Qualificators of the Congregation of the General Inquisition, *Commands* by the present Decree, in Virtue of
 holy

holy Obedience, and under Penalty of Ex-
 communication, *Ipso facto*, reserv'd to the
 holy Sea, and other such Penalties, as the
 Holy Sea shall think fit, all and every one of
 the Faithful, of what Decree and Dignity
 soever, that, in case they shall hereafter
 Write, Print, Preach, or Teach Penitents,
 Scholars, or others, concerning the matter
 of Attrition aforesaid, They shall not dare
 to tax either of these Doctrines with any
 Theological censure, or any mark of Injury
 or reproach, whether it be *that*, which denys
 the necessity of any sort of the Love of God in
 the said Attrition, conceiv'd out of the fear
 of Hell, *which seems to be the more common a-*
mongst Schoolmen now adays ; or whether it
 be *that* which affirms the necessity of such
 Love ; till such time as something shall be de-
 fin'd by this Holy Sea in this matter.

*The Censure of Clement IX. against
the Book commonly call'd The Ritual
of Alet.*

Clement the IX.

Ad futuram Rei memoriam.

EE. **T**HE sollicitous care of all the Churches, which God has committed to us, requires we should especially watch over Ecclesiastical Discipline, that nothing creep into it, which may any wise disorder, or seduce from its constant Exercise, or lead it into Errors. Now, whereas last Year, as we are inform'd, there was Printed and Publish'd at *Paris*, a Book in *French*, call'd, *The Roman Ritual of Paul the 5th, for the use of the Diocess of Alet, with Instructions and Rubricks in French*, in which are contain'd not only certain things differing from that Roman Ritual of our Predecessor *Paul the 5th*, but also some Doctrines and Propositions, which are false, singular, dangerous in practise, erroneous, opposite, and repugnant to the common practise of the Church, and Church Constitutions, by the use and Reading whereof, the Faithful may unwarily be drawn into Errors already

dy

dy condemn'd, and may be infected with ill Principles ; we willing to apply a proper remedy to this Evil, of our own proper motion, certain knowledge, and mature consideration, *absolutely* condemn, reprove, forbid the said Book, by our Apostolical Authority in these presents, and forbid forever the Printing, Reading, Keeping and use of it, to all persons of both Sexes, under Penalty of Excommunication, *Ipso facto*.

*The Censure of Clement the IX. against
the Mons Testament.*

Clement the XI.

Ad futuram Rei memoriam.

FF. **T**HE Duty of the Pastoral Office, by which, through divine providence, we govern the Catholick Church, diffus'd through the World, requires, we should take special care to keep untainted the Holy Scriptures in that purity, in which, by the great favour of the Divine goodness, they have for so many Ages been hitherto preserv'd. Now, whereas, as we are told, there has been Printed at *Mons* in *Henault*, and at *Lyons*, and also Publish'd, a certain French Translation of the New Testament, Intitul'd, *The New Testament of our Lord Jesus Christ, Translated into French, according to the Vulgar Edition, with the differences of the Greek*: We committed the serious discussion, and examination of the said Book to several Cardinals, and other persons of great Piety, Learning and Wisdom; and having heard and consider'd their Report and Judgment, we condemn and prohibit by our Apostolical Authority in these presents the said *French Translation*

lation of the New Testament, Printed as above, or any where else, or hereafter to be Printed, as rash, hurtful, differing from the said Vulgar Edition, and containing snares to entrap well meaning People.

So that let none henceforward presume to Read, Keep, Sell, Print, or cause it to be Printed, under penalty of Excommunication *Ipso facto*.

At Rome the 20th of April, 1668.

It was condemn'd again by *Innocent XI.* the 16th of September, 1679, when it had been Printed at *Brussels*, 1675, with this Addition. *Vel ubique locorum vel quocunque idioma te impressus vel imprimendus.* For which reason we may hope in good time to see it in English.

*The Brief of Innocent the XII. to
the Bishops of the Low Countries dated
6th of February 1694.*

Venerable Brethren.

BB. **W**Elately understood by your letters, that there are dissentions amongst the Diocesses of the Low-Countries, whilst some accuse others, as followers of new Opinions, who to the great prejudice of Souls, endeavour, by word and writing, to render, by their various interpretations, the Constitutions of *Innocent the X.* and *Alexander the VII.* (in which the five Propositions extracted out of the Book of *Cornelius Jansenius*, intituled *Augustinus*, and condemned, together with the Formulary of an Oath to be taken in condemnation of them, are contained) useless, and of none effect. Now, whereas it ought to be our greatest care, according to the duty of our Pastoral charge committed to us from above, that our Predecessors Constitutions should remain inviolable in what concerns the purity of Orthodox faith, *In order* to quell all dissentions, which disturb the peace of the Church and faithful, *insisting* in the first place firmly, according as our Predecessors did, upon the said Constitutions
of

of *Innocent* the X. and *Alexander* the VII, and declaring them to have been, and to be in their full force, *We* command you, on whose Zeal and Piety we very much rely in our Lord, to proceed according to Law, against all and whosoever of what State, Degree, or Condition soever, who shall presume, with daring rashness, publicly or *privately*, either in Schools, or Pulpits, by Word or Writing to defend the said five Propositions so condemned by the Constitutions of *Innocent* the X. and *Alexander* VII. as also to take care *such* men be punished with the penalties in their Constitutions expressed: Seeing a more efficacious Remedy, for the suppression of so *Grievous an Evil, which for so long a time torments the Church*, does not seem possible to be applied.

Moreover we think fit to require you, as we do by these presents, that, according to your piety and discretion, you reduce to practise the subscription of the Formulary, or Oath, by vertue of the Faculty, you are empowered with by the Apostolical Constitutions, in such a manner, that, in the exacting the said Oaths, your Zeal and Charity may chiefly appear, nor any mans Reputation may undeservedly be toucht, or occasion given to detractions, or murmurings. Wherefore we enjoin, that as those, who must take that Oath, are to do

so sincerely, without any *distinction, restriction, or exposition*, condemning the said propositions extracted out of the Book of *Jansenius* in the obvious sense which the very words of the Propositions bear, in the same manner, as the Popes our Predecessours did condemn *that sense*, and require it should be condemned by the Faithful; so also, you shall not require of those who shall subscribe the said Formulary, and take the said Oath, any other the least declaration, interpretation, or explication by word or writing, (even under colour, that the additions sent to us are contained in the Formulary of *Alexander VII*) besides the Formulary it self, and the words prescribed by and in that Apostolical Constitution.

Again, to prevent all causes of dissensions, which wound Christian Peace, we have forbid and prohibited, that any other sense of the Formulary besides that which its *very words exhibit*, be alleadged, used, or disputed of; and as to the interpretation of the said Formulary, as also of the said Propositions in any other but *that sense*, which the *very words exhibit by themselves*, we have enjoined perpetual Silence, as more fully will appear by our Decrees, as well in order to this Silence, as also in order to the prohibition of all Books published, and which shall be published about this matter; Seeing
it

it *only* belongs to the Pope to declare the sense which he has condemned in these Propositions, and will have the Faithful believe them condemned in.

Infine, in order to put an end to the former divisions amongst Divines, we enjoyn you, as much as in us lies, by these presents that you suffer none by any means to be branded or traduc'd with the wild charge, and invidious note of *Jansenism*, unless it be evident, that he has taught, or held some of these Propositions, nor any one under this colour, to be repulsed from Offices, Places, Benefices, Degrees, or Chairs, or any other Ecclesiastical Function, unless it be prov'd, according to Law, that he has deserv'd this Penalty, which is most grievous to those, who otherwise are truly Catholick.

This we resolv'd to Write in Answer to yours, not distrusting your affections and care of the Churches intrusted to you, to shew our own of the whole Church, to the end, he that is Pastor of Pastors, may vouchsafe to approve our care in watching our his Flock.

Given at *Rome* the 16th of *February*, 1694.

The

Innocent the XII. his Second Brief
to the Bishops of the Low Coun-
tries.

Venerable Brethren.

B. B. **W**E took kindly your Letters to us of the 19th of July, where we understood by them your Addresses to this Sea, for the Regulation of sound Doctrine in your Diocesses. We find also by them, that the evils, you speak of, relating to *Jansenism*, proceed not from the insufficiency of the Brief sent to you the 6th of February, 1694, but rather perhaps from the Non-Execution of the said Brief; seeing it requires no manner of explication, and would, were, what is therein prescrib'd, fully comply'd with, prove a proper and efficacious remedy. Now, if the pretended *Jansenists*, in their hearts, and without expressing themselves by any overt act, do, when they swear the Formulary, not otherwise condemn the Five Propositions, then in their own *obvious sense*, not regarding the *obvious sense of the Formulary*, and feign to themselves this *obvious sense*, as they please them-

themselves, the Church judges not such secrets, which are only known to God the searcher of hearts.

But, if the said pretended *Jansenists* by word, or writing, come to make manifest their private sentiments disagreeing from the sense of the Apostolical Constitutions and the said Brief, the Bishops are obliged in duty to proceed against them, not only by their ordinary Authority, but also by the special Faculty allow'd them by the Constitutions of our Predecessors *Innocent* the X. and *Alexander* the VII, to the end they may be punished as they deserve (*Servatis Servandis*) Seeing all such things may easily be prov'd as being overt Acts.

It was a wonder to us to hear, that there were some men in those your Diocesses who durst affirm with Tongue and Pen, that by that aforesaid Brief of ours, the Constitution of *Alexander* the VII. of the 16th of *October* 1656, as also the Formulary decreed by him, were altered or reformed; seeing both those are expressly confirmed by the said Brief, and we did then *absolutely* intend and do so now, to adhere to them, and to suffer in no wise any thing to be added to, or taken from the said Formulary in any the least part of it, but on the contrary we Command, as we did before, it be exactly ob-

observed in all and every part of it. At Rome the 24th of November 1696.

The Superscription. To our venerable Brethren the Arch-Bishop of *Mechlin*, the Bishops of *Antwerp*, *Ruremond*, *Bruges*, and *Gant*.

The Speech of Cardinal d' Estrees, in the Congregation held in the Presence of Innocent XII. 4th of June, 1693.

I Was one of the three imployed in treating that affair. I am able to give the best account of *that* matter. It was desired of them (the four Bishops) that they would *retract* their Mandamuses. They refus'd absolutely to do *that* : They requir'd that the Propositions should be *expresly* specify'd, which the Pope had condemn'd in *them*. They pretended, that Bishops could not be forc'd to retract in *general* any Ordinance without being told, *what* Propositions the Holy Sea dis-approv'd of. This excuse seem'd plausible. It was abetted by Nineteen of their Brethren. Things being at this pass, I suggested an *Expedient*, which seem'd in some manner equivalent to a Retraction

tractation. I represented, that the Subscription *already* made in their Diocesses, being judg'd *insufficient*, they were oblig'd to make a *New* one : That, by *this*, the first (Subscription) became as it were Abolish'd, and Cancell'd, seeing the Four Bishops, without having any regard to *it*, should order a second, and more Regular one. This Expedient was approv'd of. We laboured hard to bring those Prelates to *this* : They submitted to it, and executed it by calling Synods, in which the Subscriptions were renew'd ; and *they* sent to *Rome* Attestations of it *under their hands*, in which they assure Pope Clement the IX, that they had Sign'd the Formulary of *Alexander VII*. *Sincerely*, and *without any exception, or restriction*. These Attestations are yet to be seen in the Register of the Holy Office. The Pope in his answer to them stuck to the *Evidence* they had given of their *own* Subscription, which could not be express'd in *clearer, or exacter terms*.

An

An Extract out of a Letter of Cardinal Camus, Arch-Bishop of Grenoble.

I Could never be satisfy'd with that *Silence of respect* in such matters, where the Church has *right* to require of her Subjects a Subscription to her Judgment; especially when Books and Authors are concern'd, upon whom the condemnation of a Heresy is grounded. That saying of Monsieur de Marca, *Pertinet ad partem dogmatis*, is very right. The Church has ever thought that she had a right to judge of Books, and to require, when she has condemn'd them, her Subjects should do so too. This was done in the Case of the Originists, and the Three Chapters. And though some whole Churches made at first some difficulty to comply *so far*, yet the Church and the Popes stood ever firm to have it *so*, till all particular Churches submitted to it; how much more reason to do so now, since *only* some private persons refuse to submit to it. It is the Interest of the Church to punish *Favourers of Heresy*; and for all the time that Heresies are on foot, she has ground to believe, that *such*, as refuse to subscribe the condemnation of Books and Authors, have their hearts tainted with *that* Heresy, which they seem
in.

(III)

in outward shew to condemn : There is a final Judgment which ought to put an end to debates ; That once over, the Church has always treated, as Rebels, such as refus'd to obey her. We know well enough, that *nothing but what God has reveal'd is matter of Faith*; yet whatever has a connection with, or relation to Faith; is subject to the Judgment of the Church, which we ought to prefer before our own. This was ever my Opinion, and 28 Years ago I convinc'd Monsieur St. Beuve of it. Who knows Church-History is not Ignorant, she ever observ'd this conduct.

May 17th, 1697.

An

*An Extract out of another Letter to
the same Cardinal.*

Without engaging in the Question, whether a Fact can make an Article of Faith, we suppose the Church has Right to examine and judge of the Doctrine of persons, and of *that*, which is contain'd in Books: That *her* Decisions ought to pass for a *Law* amongst Christians, and that those who submit not to them, are deem'd *Favourers* of Hereticks, who under the colour of defending a *Fact*, design to maintain the Doctrine condemn'd. This has ever been the constant practice of the Church in all its Ecclesiastical Judgments; and when Bishops take another course, they will much impare the Authority of the Church.

The

*The Judgment of Cardinal Aguirre, in
his Defence of the Chair of St. Peter.
Disp. 20. Sect. 2.*

FROM the time of the Decree of *Innocent* the X. it could not, but with *great Rashness* and *Pride*, be deny'd, either that those Propositions were in *Jansenius*, or that they were condemn'd in his Sense. For which reason *Alexander* the VII. doubts not to call such, as maintain either one or both of these Propositions, *Sons of Iniquity*. Now if such men deserv'd to be branded thus *before* that Diploma of *Alexander*, how much more since?

*The Judgment of the Clergy of France,
in their Censure of the Four Propo-
sitions, 1700.*

Prop. 1. LET Bishops and Princes now own, that after having sought for the *Phantom* of *Jansenism* every where, it is no where to be found but in some craz'd heads.

*Pref. to the
Book August.
Eccles. Rom.
Doctr.*

H

Prop.

Prop. 2. Nothing was got by the Constitution of *Innocent* the X. but the reviving and imbittering the Dispute. *Alexander* the VII. was engag'd in the same steps, as being easily wrought upon by Men to do such things, as little became the Duty of his place. *Innocent* the XII. though in duty bound to speak out, and pronounce his Judgment clearly, by his general and equivocal words, gives ground to think he durst not speak more clearly, as fearing to mistake. And those his words, (*In sensu obvio*) in the obvious sense, are yet more general, and uncertain, than those of *Alexander* the VII. (*in sensu a Jansenio intento*) in the sense of *Jansenius*. Infine, the French Bishops have violated the Liberties of the *Gallican* Church, under the colour of maintaining them, at the receiving the Bull of *Innocent* the X. against *Jansenius*.

Prop. 3. *Innocent* the XII. seem'd to have apply'd some remedy to this Evil, by his Brief of the 6th of *February*, 1694. But the presum'd mitigation was not a little lessen'd by another Brief of the 24th of *November*, 1696, in which his Holiness does expressly deny, that the Constitution or Formulary of *Alexander* VII. were alter'd or reform'd, in the very least part of it, by his first Brief. Neither do I approve

prove their Opinion, who have attempted to draw from that Brief of the 6th of February, 1694. * Some mitigation in what regards the Fact. But is it now proper to shew, we are no more advanc'd in the Question of the Right.

N. B.
* This is the Case.

Prop. 4. It were necessary to have regulated Conferences about the condemnation of *Jansenius's* Book *Augustinus*; and that these Conferences should be held before Judges chosen by the Pope, or the King. There are yet some alive, who know, the Decrees made about *Jansenius*, which the Bishops now regulate their conduct by, in relation to new Quietism, will be the eternal shame of the Clergy of France.

The Censure.

THESE Four Propositions, by which restless people openly condemn the Constitutions of *Innocent X.* and *Alexander VII.* as well as the Briefs of *Innocent XII.* (which are most equitable, and approv'd by all,) treat injuriously the Bishops of France, who adhere to former Decisions; require the cause of *Jansenism* should be call'd over again, as though it were not fully determin'd by so many Apostolical Constitutions, to which is joyn'd the consent of the Church, These said Propositions are False, Rash, Scandalous, Injurious

to the Clergy of France, Popes, and the whole Church, Schismatical, and favourable to condemn'd Errors.

The Judgment of Jesus Christ.

IF they will not hear the Church, let them be unto thee as Heathens and Publicans. Matth. 18. 17.

The Submission of Janfenius, to the Popes Judgment. In Epilogo, p. 443.

WHatever I have asserted of so many, and so difficult points, not according to my own, but St. *Austin's* meaning, I submit and leave it to the Judgment and Censure of my Mother, the See Apostolick, and the Church of *Rome*, infomuch, that I do now hold, what she shall judge ought to be held, retract, Condemn and Anathematize, what she shall judge ought to be Condemn'd and Anathematiz'd.

R E.

R E M A R K S

U P O N

The Case of Conscience.

a. *Same Belief.* **I**T is an old trick put up-
 on the credulous by the
Jansenists, when they insinuate, *they* have not
 the *same* Belief for the Decision of the *Fact*,
 as for *that* of the *Right* in the affair of *Janse-*
nus. A well minded and well meaning man
 could not chuse, but believe, that who says *he*
 has not the *same* belief for the *one*, as for the
other, has at least *some* belief of the *one*, as
 well as of the *other*. But it is no such mat-
 ter ; whatever *belief* he may *pretend* to have
 of the *Right*, it is plain, even by this Para-
 graph of the Case, he pretends to have *none*
at all of the *Fact*. So that let him hold his
 Tongue in time and place, or let it run in
 abetting even the Five Propositions in such
 circumstances, that he shall not be inform'd a-
 gainst, or prosecuted for so doing, his Con-
 science is safe, but not *theirs*, who shall su-
 spect his Faith, or inquire into his con-
 duct.

b. Juridically Convicted. There is Art in these words. One would think at first sight Pope *Innocent* the XII. had expressly forbid any ones Faith to be suspected, or Person molested, who could not be *Juridically* Convicted to have Taught some of the Condemn'd Propositions. Read the Brief it self, which I have here Printed, and you will see, that Pope *Judiciously* distinguishes betwixt two sorts of People; *such* as pretend not to Church Offices, or Benefices, and *such* as do; As to these *last*, he does require they should be *Juridically* Convicted of the *Crime* before they feel the *Penalty*, and of what *Crime*? Of having maintain'd any of the Propositions? Not barely so: But of having maintain'd *them* contrary to the import of *Innocent* X. and *Alexander* VII. Constitutions, *Sic Damna-tas*; who incur *this Crime* the Church turns out of, as well as deny's admittance into *its* Offices of Trust or Honour, and as it is fit, that this Crime be Legally prov'd to proceed to Expulsion, so it is as equitable too, that this Crime be Legally prov'd to Authorize Exclusion. But as to *such*, as do not pretend to any Employment or Dignity in the Church, let his or her Employment or Dignity be what it will, its enough, according to this very Brief, that there be Evidence of suspicion (*Suspectum esse constiterit*) of his holding or teaching the Propositions *so qualify'd*, to treat

treat their presumption, and contumacy, as they deserve, without the formalities of a *Juridical* process.

I must not dismiss this head, without taking notice of the *affected* malice of these Rebels to the Church. They are great pretenders to Conscience, and tell us in their Books, that *theirs* is too tender to believe a *Fact* not reveal'd, as an *Article of Divine Faith*: that this is the case, and this the cause, they suffer for. Now this is not the case, nor the cause they suffer for. The Church, and those who maintain her Authority against them, never pretended to oblige them to believe a *Fact*, not reveal'd as an *Article of Divine Faith*. But as the Church has right to judge of Doctrine in all Ages, and as Doctrine is contain'd in Books, which come out from time to time, it is the Duty of the Church to apply her care to see what Books contain *good* Doctrine, and approve *it* and *them*, and also to see what Books contain *bad* Doctrine, and condemn *it* and *them*, that the Faithful under her direction may be nourish'd, and preserv'd by the *good*, and not be seduc'd or poyson'd by the *bad*. Thus the Church approv'd of what St. *Austin* Writ against the *Pelagians*, and *Semipelagians* in the matters of Grace, as may be seen in Pope *Celistin's* Brief to the Bishops of *France*, and neither then, nor since has any Child of hers Disputed his Submission to *that* her Judgment in *that* case,

or ever objected to her, that what he *there* Taught, or the *sense* of it in his works, 'was a matter of *Fact*, a *Fact* not reveal'd. They knew well enough that such Cavils mis-became their Duty, and none would have endur'd them, had they improv'd the Cavil *so far*, as to say, their Mother the Church had oblig'd them to believe *that Fact*, though not reveal'd, as an *Article of Faith*. And thus again has the same Church *disapprov'd* of what *Jansenius* Writ against Catholick Divines in the matters of Grace, as may be seen in the Constitutions of *Innocent X.* *Alexander VII.* and other Briefs to the Bishops of *France*, &c. and all her dutiful Children have acquiesced to her Judgment, and had *Jansenius* himself liv'd to that time, he would have done, as he promis'd in the Epilogue of his *Vid. Epilog.* Book. Let the *Jansenists* do accordingly, and the War is done. But whilst his followers *obstinately* deny Submission to the Judgment of the Church, in the cause of *Jansenius*, and run up the Submission due to the same Judgment of the Church in the cause of *St. Austin* to that hight, as to make it even *Heresy* to oppose it, they must give men of reason leave to tell them, their Passion is greater than their Argument, and that though none condemn them as *Hereticks* precisely, because they do not believe as an Article of Divine Faith the non-reveal'd Fact of *Jansenius*; yet all must hold them, as Schismaticks

Schismaticks for their Disobedience to the Decision of the Church in that case, and as favourers of the Heresy, which retir'd to, and retrench'd its self there against the pursuit of Church-Authority.

c. Necessary to every work of Piety. This head is obnoxious to Suspicion. For if no work of Piety can be done without Grace, and if *that Grace*, which is necessary to every work of Piety, be *Grace efficacious of its own nature*, it must follow that all Grace is *efficacious of its own nature*; and so, that the Just Man, that falls, has no Grace wherewith to stand, that the Sinner never resists Grace, that Christ Dy'd, but for those to whom he gives *Grace efficacious of its self*, and not for those, to whom he gives it not. This is the Quintessence of *Jansenius*, and agrees perfectly well with Gratuitous Predestination to Glory antecedent to the Prevision of Merits, but how it can be reconcil'd with the Decision of the *Right* in the Case of *Jansenius*, I confess I am yet to learn.

d. Whatever Action proceeds not from some motive of the Love of God is a Sin. Thus said *Baius* in his Propositions condemn'd by *Pius V.* and *Gregory the XIII.* *Prop. 10.* 'What is done, without the Love of God, is no true Obedience of his Law. *Prop. 25.* All the Actions of Infidels are Sins, and the Virtues of the Philosophers

' losophers Vices. *Prop.* 35. Whatever a Sinner,
 ' or one in the state of Sin does, is a Sin. Thus
 ' said they, whose Doctrine is Condemn'd by
 ' *Alexander VIII. Prop.* 9. He truly Sins, who
 ' hates Sin *merely* for its foulness and disa-
 ' greement with nature, without any respect
 ' to God offended. *Prop.* 10. The intention,
 ' with which a Man detests *evil*, and seeks
 ' *good*, *merely* to get Heavenly Glory, is not
 ' right, nor pleasing to God. *Prop.* 13. Who
 ' serves God out of respect of eternal re-
 ' ward, if he lack Charity, wants not Vice.
 Thus not only Moral Virtues, but even the
 Theological ones of Faith, and Hope, from *Ba-*
jus his time to ours, have been by these men
 lower'd to the rank of Sins, the Constitutions
 of Popes to the contrary set light by, and all
 this to pave the way to insult Attrition.
 And pray observe in the next Paragraph,
 that he asserts, *That sorrow for sin cannot ma-*
ster it, or exclude the will of Sinning without
some Love of God. The Council
Vid. Con. of Trent, and *Alexander VII.* and
Trid. sess. all Divines who abet the suffi-
 14. c. 4. ciency of Attrition, expressly sup-
 & Bull. Al. pose the *fear* of Eternal Tor-
 D. D. ments, and *hope* in God's merciful
 goodness *infus'd* into the Sinners heart by the
 operation of the H. Ghost, *powerful enough* to
 exclude *thence* the will of Sinning, who dis-
 guise *this*, and insinuate the *contrary*, raise Dust
 to blind the Unlearned into a great Opinion
 of

of their zeal for the Love of God, and aversion to those, whom they traduce as Enemies of the Love of God. I am sure, let their love of God be never so great, their love of their Neighbour is little enough.

e. In Case. A very sad Case. The Church commands all her Children to hear Mass, Sinners not excepted. This Casuist says, That who do not repent of their Sins, commit a *new Sin*, if they obey her. Many motives had the Church to command *that*, as conducing to mind them of their Duty to God, by being present at his Service, seeing the Devotion, hearing the Instructions of that time and place. What *real* motive these men can have to command the contrary, I cannot tell, unless it be to wean men from all Obedience to the Church. Obedience to the Church is in any case of hard digestion to their tender Consciences.

f. That we ought. This is slanderous all over, and according to the Spirit of the Faction. Would any man believe, at the reading of this Paragraph, but that the *common* subjects of our Sermons were, *that more confidence is to be plac'd in the Blessed Virgin, than in God; that she can deliver Souls out of Hell, and such stuff.* Had such as *Jurieu*, and *B—t*, dish'd up such dainties for a Dutch or English Mobb, less had been the wonder; we
know

know the interest of the one, and the humour of the other. But it is hardly to be conceiv'd how a man durst vent such trash in the face of *France*? How Forty Doctors durst approve it, and say a Man guilty of such a crying slander might be reciev'd to Absolution without satisfaction before or after it?

g. That he was dispos'd to believe, as to the Immaculate Conception, what the Church should think fit to decide. I question it; for since he says he does not yet believe it, and since we already know, what deference he and his have for the Authority of the Church in her Decisions of matters of *Fact*: I am afraid, should the Church proceed to a Decision of this point, her Authority to decide matters of *Fact* might be question'd again, and we told, she could oblige us only to *some* silence, but *no* belief.

h. That all these Books, &c. As to the Book of *Frequent Communion*, you are to know that it has all that crowd of Approbations here spoken of; and if you observe the Dates of them, you will see nigh Threescore Approbations given to the Manuscript in less than Threescore days, which is great dispatch in things of that nature. And let none say, it was Printed first, and so each one had this Copy: For the Answer will be,
the

the Approbations are for the Printing, and imply it was not Printed till they were had, and that both those that crav'd, and those that gave them, are men of Canons, and greatest sincerity, and so uncapable of such an *equivocation* in Practice. Be that as it will, take it as a note of no very good Book to be shoulder'd into the World with so many, and such Hyperbolical Approbations. And who are conversant in the Writings of the party, know, this has been their constant practice to creep into the World under such Convoys, and face the Church down with the colour of their Authority ; and this same reason, no question, mov'd the Writer of the Case, to get the Approbation of *Forty* Doctors to it. But it has met with the fate of the *Defense de la Discipline de Sens*, and such like Books blasted by the Popes Authority ; and as to the fate of this same Book of Frequent Communion take these farther particulars.

In the Year 1643, this Book came out as the work of Monsieur *Arnauld*, though its true Father was the Abbot of St. *Cyran*. A mighty stir there was in *France* about it ; who were engaged to maintain *Jansenius*, stood up for Monsieur *Arnauld*, and you may observe, that the Doctors of *Sorbon*, *Fleury*, *Beauharnois*, &c. Which had approv'd the *Augustinus* of *Jansenius* did as much for *Arnauld's Frequent Communion*. What was chiefly charged upon
this

this Book ; ' was the Assirting that St. ' *Peter and Paul made but, one Head of the* ' *Church* ; that the power of Priests ' was no more then *that* of injoyning Pe- ' nances, and not *that* of remitting Sins ; that ' the Church of *our days* is in its declining ' age, that she has chang'd the rules of good ' life. That Christ instituted Confession for ' Penance sake (and he insinuates, as tho' he ' did not institute it for the remission of the ' guilt) and makes the Absolution of the ' Priest an exterior Declaration of the suffi- ' ciency of Penance *done*, and that's all. (And ' for this reason the Party deny Absolution ' to dying persons ;) That true Penitents may ' wish never to Communicate, &c.

As to the Letters of Monsieur St. Cyran, I find in the first Edition of them such Doc- trine, as follows. Letter 33. p. 784, ' It ' belongs to the Church to Correct bad ' Priests, and cast them out, and *then* they are ' no more Priests. Lett. 14. p. 113. The most ' powerful means to assist Souls departed, is to ' offer to God for them *the Sacrifice of Pa- ' tience*. Whatever *other* relief we can wish ' them, is *nothing* in comparifon of *that* which ' proceeds from *our selves*. So that the Sacri- ' fice of *Mass* is *nothing* to that of *our own pa- ' tience*. Lett. 32. p. 266. No less disposition ' is requir'd to be present at Mass, than to ' Communicate with, &c.

So much in part for the charge against these two Books, now for the success, and first as to that of the first; It was complain'd of at *Rome* at the time the debates were hottest, about the *Doctrine of Jansenius*, and *Rome* did wisely forbear the thorough Examination of it, till that matter was first dispatch'd. I say thorough Examination of it, for I find on the 29th of *January*, 1647. All Books condemn'd by *Innocent the X.* Decree, which teach the equal Headship of the Church to have resided in *St. Peter* and *St. Paul*. I find in *October* following, the Arch-Bishop of *Bezanson*, *Claudius d' Achey*, their Neighbour, his Ordinance prohibiting the Reading of both these Books in his Diocese, and in *May* following, in a Synod of his Province, prohibiting in a Canonical manner these very Books, which he there styles *Pios in Speciem Libros*, Books pious in shew. So that you see first, That first Book was really condemn'd at *Rome*, for containing the Heresy of the equality of *St. Peter* and *Paul*; and that both were condemn'd by the Synod of *Bezanson*, approv'd at *Rome*, and mark'd for their Hypocrisy, or outward shew of Piety. These Censures, I think, may ballance the number of Approbations this Ecclesiastick pleads here, and also make him doubt whether the Rules propos'd in them be true, and most safe, and had he known, they were mostly taken out *Antonius de Dominis*, he would perhaps

perhaps have been more cautious. Add to this the 16, 17, 18 Propositions condemn'd in the Decree of *Alexander VIII.* and compare them, with what you will find in the *Frequent Communion*, 1 Part, Chap. 10. p. 312. Chap. XI. p. 343. and in the Preface, from p. 57, to 65, and you will there see the Judgment of *Rome* upon the whole substance of the Book. But all this goes for nothing with these good men. But the truth of the matter and secret of the Faction is, that where they can get a Bishop, or Bishops to approve of their Books, or Maxims, they shall straight be Canoniz'd alive for *their Sanctity and Zeal*, and we shall be told, *It belongs to them to judge of Doctrine, and that the Faithful ought to rely on their Judgment.* But if, even a Synod of Bishops or the Pope himself disapproves of *their Books or Maxims*, why then, either the Authority of such Tribunals is not receiv'd in *France*, or it shall be made a matter of *Fact*, and so, *as you were my Masters.*

As to the Hours of *Monsieur du Mont*, why is it conceal'd that this Book was inform'd against at *Rome*, and there condemn'd? And because we are apt to ask why, I will presume to give for once a sufficient though not perhaps, a pleasing Answer to that Query. Know then, what every body beyond the Chancel knows, that the darling Doctrine of the Party is, that Christ dy'd not
for

for all, but only for the Elect. This the Patriarch, St Cyran, in his *Aurelius*, this *Jansenius* in his *Augustinus*, make the foundation of their new Church, and the latter is so outrageously bold, as to assert *Christ dyed no more for any one that does, or shall perish, then for the Devil himself*. This being thus delivered to their chosen Disciples, and they observing the Church offices and hymns, which the Faithfull were used to, might obstruct the spreading of *seducing Doctrine*, thought fit to remove out of their way, what appeared there in favour of Christs *universal Redemption*. And this was done by Translations, and this Book, the *houres* of Mounſieur du Mont is such an one : and such are usually presented to Ladies, or such as understand not Latin, and they are taken with the gilded outside of the Book for the mansake, or of the man for the Books sake. Go no farther for the proof of this poisoning practise, then this very Book ; and observe, in the hymns, the Spirit of these men, in these three instances.

Hym. *Att Vespres Adv. Christe Redemptor Omnium*

Jesus divin sauveur.

Christm. *Christe Redemptor Omnium*

Jesus egal au Pere & le meme en substance

All-Saints, Christe Redemptor Omnium

Dieu qui t'es fait ce que nous sommes.

k. *A Tribunal which obliges not in France.*

If this *same* Tribunal happens to condemn or prohibit either Book or proposition imputed to a Jesuite, it's Authority is then *Sacred, obliges all, &c.* See the the Pastoral Letter of the Bishop of *Castorium*, when he published the Decree of this *same* Tribunal against the 65 Propositions, as also Monsieur *Arnauld's Apology des Catholiques d' Angleterre*. Now if it touch a Book or Proposition the *Jansenists* are concerned in or for, why then it *obliges not, is not allowed* of in France. This sort of Sincerity, this severity in Morals is one Mark to know them by.

I. That the Ritual of Alet was not Condemned but by surprising the Pope. Pray Read now the Constitution of Clement the IX. against it. E. E. and when you have done, tell me what you think of what the Pope says *there* of it, and what this man says, *here* of the Pope. To be short, when a Book is Condemn'd by the greatest Authority in the Church of God, as containing Doctrins and Propositions false, Singular, Dangerous in Practice, Erroneous, contrary to the received Custom of the Church, and to Church-Constitutions; by the use, and reading of which (propositions) the Faithful may be seduced insensibly into Errours already condemned, and infected with ill opinions, &c. shall a man of a tender Conscience, of severe Morales, and who

who hates Probabilities, save it by saying the Pope was surpriz'd? Or shall any man think he may believe *such* a man, and upon *his* word set at nought, that has been done against it? And yet *this* must be done, and *this* must be believ'd, or this Dear *Ritual*, the *Discipline of Sens*, &c. are ruined to all intents and purposes.

But what do you say to the Popes letter of Communion? I say, I have read it over and over, and cannot for my life find, first, any *great* expressions in it of the Popes esteem of the Bishop of *Alets* Virtue, Piety, Learning or Sanctity. Secondly, I find it is not a letter to him in particular, but to him jointly with the Bishops of *Angiers*, *Pamieres*, and *Beauvois*. Thirdly, that it is an answer to their *joint* letter to him, wherein they assure him they have subscribed *Sincerely* and *without restriction* (as the rest of the Bishops of *France*) the Formulary of *Alexander VII.* and that, upon *that* their Conformity, he forbears prosecuting them (for their former contumaciousness) for distinguishing betwixt *Right* and *Fact*. This is all can be made of that letter, see the account of that matter, and of the Attestations under their hands sent to *Rome* by them, and kept *there*, of their *sincere* subscription, *without any exception, or restriction*, in the Discourse of *Cardinal d'Estrees* in presence of *Innocent XII.* 4th. of

June, 1693. printed here at large. No man can contradict such Evidence without giving *him* the Lye, and making *them*, what respect to their character forbids me to express. Retraction or Non-retraction of his Ritual was not then the Question, it was retraction or Non-retraction of their Mandamuses about the signing of the Formulary; the Mediators gained of them, what the Pope was graciously pleased to accept of as an *Equivalent*, and looking upon their Submission as *sincere*, and *entire*, pray what necessity was there to press them or *Alct* in particular to *more*? See then, whether this *their* Conduct was not on their side *Equevalent* to a retraction of what they had hitherto *done* in favour of *Jansenism*, and whether any proof can be drawn from the Popes Conduct, or letter to them, that *he knew not what he did*, when he so solemnly condemned the Ritual of *Alct*, and forbid the reading, keeping, and use of it to *all* under *pain of Excommunication, ipso facto*.

I must not omit here a pretty slight in this Paragraph; the *Books* are *new*, but the *Doctrine* of them *Ancient*, and much better to make use of them, than of many *Casuits*. This Principle is specious in the mouth of all Rebels against the Church, *Primitive Church, Primitive Rules of Faith and Manners*, are the burdens of their Books, and

and constant cant in Churches, and Circles, and no Sectaries from *Arius* to *Molinos* but ever usher'd in their Innovations with it, and for this reason it becomes all Christians to be as wise as *Serpents*, and not *onely* as simple as *Doves*.

m. Certainly it was not forbid to read the new Testament in the *Vulgar Tongue*, Certainly, Sir, the 4th rule of the Index framed by the Council of *Trent* runs thus. 'It being manifest by *experience*, that if the holy Scripture in the *Vulgar Tongue* be promiscuously allowed, more harm, through the rashness of men, then good comes of it, 'It is left to the Judgment of the Bishop or Inquisitor, to permit such, as they shall understand, by the advice of their Pastor, or Confessor, may reap no harm, but encrease of Faith and Piety by it, the reading of the holy Scriptures translated into the *Vulgar Tongue* by Catholick Authors. And whosoever shall presume to read or keep them without such permission, cannot receive Absolution, unless he first deliver them to the Ordinary. This rule is plain, and it is a rule of the Council of *Trent*. Those that have any deference to it, fly not to the Fathers from it's Authority. What it found by *experience* then, we find by *experience* now to be true, that the promiscuous Liberty of reading Translations of Scripture has done, and still does more harm,

harm, then good. And the Council gives the ground of *this effect* (*hominum temeritatem*) the rashness of men: which since we find *has* been and yet is the Mother of confusion and discord in all parts, does it not clearly follow, that who restrain *that Licentious humour*, study Union and Peace,

who abet it, not so. The consideration of this experienced truth made one of the greatest men of the Church of *England* say.

‘The promiscuous License given People
‘qualified and unqualified not only to read
‘but to interpret Scripture according to
‘their private Spirits, or particular Fancies,
‘or without regard either to the Analogy
‘of Faith, which they understand not, or
‘the interpretations of Doctors of former
‘Ages, is more prejudicial (I might better
‘say) *Pernicious* both to particular Chri-
‘stians, and whole Society’s, then the *over*
‘*rigorous* restraint of the Romanists. This
great man, though he is pleased to stile
our restraint over-rigorous, yet
Vid. Arnaul. he is forced to call the promiscu-
contra Steyart. ous Liberty, the *Jansenists*
contend for, not only Prejudi-
cial, but also *Pernicious*.

Again observe the Council of *Trent* requires, that the Translations to be allowed in *that* manner to the Faithfull, must be such, as are made by *Catholic Authors*. But
does

does this Ecclesiastick think that after the Bull of *Clement* the IX, and Decree of *Innocent* XI. his *Mons Testament* will pass for such? read them (*FF*) and judge whether, he has not shamefully imposed upon the famous Bishop of *Meaux*, as though he allowed the reading of *that same* Translation in his Diocess. And though an Ordinance of the Bishop of *Paris* obliges not in the Diocess of *Meaux*, yet I hope a Constitution of one, and Decree of another Pope may oblige all over in *such cases*, unless you plead against them, they were also got by *surprise*, or cut us off short with your final answer, that *that Tribunal*, and *that Authority* do not oblige in France, nor in Holland, as your Brethren have lately said and done there, whose *Case* I should be sorry to be forced to give as authentick an account of here, as I have done of *yours*.

n. Their Judgment shall be the rule of mine. Exact and according to the Principles of the Party. Authority we must all be governed by, and the grand question *after all* is not, whether Authority or no Authority, but in whom this Authority is vested, and here it's plain it resides *only* in the *Masters* of the Party; *Their Judgment* must be the Rule of *ours*. This is very fine: an homage not be refused. What the Universities, what the Assemblies of the Clergy, what several Popes have for 50. years successively done in the
cause

cause of *Jansenius*, what the whole Church has embraced, and conformed to, is not to be *now* submitted to, nor complied with by a small Confessor in a Country-Town, unless some Gentlemen of his acquaintance at *Paris* think fit. If they do *so*, it's well for the Church, for then her errability in matters of *Fact* shall be blazon'd no more; if *otherwise*, then have at her again. And thus you see, whom a *Jansenist* can submit his Judgment to, and to whom, not; and the great reason the 40 Doctors had to be favourable to him in their Decision, and the Pope to be so severe upon them in his Constitution, and Briefs to the King of *France*:



FINIS.